

AN *Epist. g. 1. a*  
EPISTLE  
APOLOGETICAL

OF

S. C. *K.*

To a Person of Honour :

Touching his

VINDICATION

OF  
Dr. STYLLINGFLEET.

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*... in ...*  
Nec verecundi discunt, nec iracundi do-  
cent. R. Jones.

*... 300 ... copy ...*  
*... author of a book ...*  
*... in the ...*  
*... in page ... of this book ...*  
*... author of ...*  
Permissu Superiorum, *... p. 2. 4.*

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A N  
EPISTLE APOLOGETICAL  
Of S. C.  
T O  
A Person of Honour.

Noble Sir,



S soon as advice out of *Eng-land* came to me of the honor done me by an unknown *Person of Honour*, in publicly declaring so inconsiderable a person fit to receive wounds from the *Sword* of so noble an *Antagonist*, I obtained from the Charity of a Friend to have your *Book* sent me by the *Letter-Post*: But partly to abate the charges, and likewise to disguise the shape of a *Book*, it was folded up in loose sheets, with all the *Margins* close pared to the very quick; that it might pass safely, as some *Merchants Accounts*.

2. At the first notice of the *Title*, I expected that the principal argument of it would be *Reprehensions*: yet I wondered *Sir*, how

A 2

you

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you should have found matter to fill a Book with *Reprehensions*. After the reading a few pages, I found my expectation fully satisfied. But what, I perceived you had confounded S. C. with Mr. Cressy, as if you were sure they had been one and the same person. I might take leave to divide their causes, since I have no reason (having been discovered by your self) to be answerable for whatsoever can be laid to the charge of every *Individuum vagum*, whose true or supposed names, begin with the two letters, S. C. Yet this shall not hinder the joyning this particular S. C. with my self in this *Apology*, as one guilty, or innocent person.

3. In the first place therefore, I assure you, Noble Sir, that since you have so highly honoured me, as to declare your self my friend, and a friend (till of late) constantly the same, during the prodigious changes of the last fifty years, I am prepared to receive whatsoever *Reprehensions* come from such a Person, not only with patience, but gratulation: considering, that in case they be just, it will be a happiness to receive my punishment, and confusion in this world; and if not well grounded, you have given me an opportunity to justify my self, and thereby to obtain a return to your favour.

4. Now in perusing your *Animadversions*, I find not only my manner of treating with

Dr. Stil-

*Dr. Stillingfleet* severely condemned, but (more than the *Title* of your *Book* requir'd) a terrible *Censure* fix'd on many of my actions, and on whatsoever writings I have hitherto published: and this *Censure* threatening not only great danger to my self, but also to my Friends and *Superiors*: yea moreover, my secret thoughts and intentions (by a strange *Telescope* it seems, discovered) have been expos'd to the worlds eye, and aggravated by an *Eloquence* befitting the greatest *Orator* of our *Nation*.

5. Forasmuch as concerns *Dr. Stillingfleet*, he will certainly never be able to avoid the odious *Character*, and brand of ingratitude, if he do not shew himself in an extraordinary measure, sensible of the signal obligations he has to your tenderness towards him, since to pleasure him, though in a sort a stranger to you, or of a very fresh, and feeble acquaintance, the reputation of an *ancient Friend* has been expos'd to publick obloquy. Not any barren thanks, nor a *Book* written in your commendations will suffice to acquit him of such an obligation. If he have therefore any spark of generosity, or but of good nature in him, he will employ all his credit, and interest to fix you in the publick favour, both of the *Court* and *Kingdom*. And what cannot his credit and recommendation effect, since the whole *Nation* (not its Re-

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presentative only) is eternally obnoxious to him for his discovery of new, and never before suspected crimes in *Roman Catholicks*, for the expiation of which not all the former *Laws*, how terrible soever, will be sufficient?

6. But alas, Sir, I fear your self have obstructed a passage for it. For, either you are not rightly inform'd of the present temper of our *Nation*, or out of the generous frankness of your nature, you cannot persuade your self to comply with it; and therefore, even in this very *Book*, published under the Patronage of Dr. *Stillingfleet* himself, you speak your own sincere charitable thoughts of *Roman Catholicks*, as if, according to your judgment and desire, some indulgence and relaxation of former severity might justly be extended to them: yea, that, if even *Catholic Priests* themselves could agree to offer a sufficient *Profession* of *Loyalty*, their erroneous *Doctrines* touching *Transubstantiation*, *Purgatory*, &c. could not justly render them *Criminals* to the State. And moreover, not

Page 43, content with this, you are pleas'd particularly  
44. to adorn with some commendations, the Order of the *Benedictins*, for their duty, and respects shewed to his *Majesty*; neither have you any suspicion of disloyalty in any of them, except only in my self, for having left out in the *second Edition* of my *Exomologesis* a reasonably sufficient *Form* of *Profession* of *Fidelity*.

7. Ho-

7. *Honoured Sir*, to write thus concerning his Majesties Catholick Subjects, or to express any Charity or compassion towards them, becomes truly a *Person of Honour*, and it will, I doubt not, in a good measure conciliate the favour of Almighty God to you, and be a powerful expedient to put you in a good way towards your heavenly Country (for *Charity will cover a multitude of sins.*) But I fear it will much prejudice you in any wordly pretensions. For how wide, think you, will the mouths of the populace and of *Seclary Demagogues* be opened against you? "This *Person of Honour*, will they say, does not much approve of our burning the *Pope in Effigie*, and in all his *Pontificals*; neither will he be much pleased with our *Witty Dialogue between the Pope and the Devil*, &c. Perhaps he is a *States-man*, and will not think fit so publick an affront, & despightful contempt should be shewed to one, who though a *Bishop*, is a great *Temporal Prince*, and when he is treated with by any *State* divided from him in regard of *Belief*, or *Ecclesiastical Subjection* (as lately by the *Messervite*) addresses are made with all due respect: whereas such rude inhumanity none but our late English Zealots esteem a virtue and Character of their thence Reformed Christianity.

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¶ I.

*Of the sharpness of my stile against Dr. Stillingfleet.*

**B**UT leaving this general excursion, I will hereafter *Honoured Sir*, endeavour to give you the best satisfaction I can, in order to the several *special Points* of accusation charged on me. Among which, I ought in reason to begin, as your self has done, with that which was the occasion of the writing, and publishing your *Animadversions* on my Book, viz. *My much condemned sharpness of stile against Dr. Stillingfleet, and his Book.*

9. *Sir*, that *Controversies* among *Christians*, especially about matters which regard *Religion*, ought by no means to prejudice *Charity*, we all acknowledge. Yet withal, that sharpness of stile, and even bitter *Invectives*, both against *Persons*, *Tenents*, and *Practices*, may in some cases, be made use of, without prejudice to *Charity*; yea, that *Charity* it self oft requires them, we must likewise acknowledge: especially when those who are enemies to *Truth*, or *Piety*, are high in popular esteem for zeal, and learning (as the *Pharisees* were among the *Jews*) and thereby give credit, and authority to errors, and suggestions of cruelty. Otherwise we must condemn *Moses* and the *Prophets* under the *Old Law*;

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*Law*, and *S. John Baptist*, the *Apostles*, and several among the *Holy Fathers* of *God's Church* under the *New*: yea, we must not except our *Blessed Saviour* (who is *Charity* it self) from our *Censure*, whose sharp reprehensions, neither the *High Priests*, *Scribes*, and *Pharisees*, nor *King Herod* himself, no nor his own beloved *Apostle* escaped.

10. Therefore before we can give an equal judgment whether, and how far *reprehensions* deserve to be reprehended, we ought impartially to consider the *motives* and grounds of them. And to this tryal I most willingly submit my self before all indifferent judges, and particularly the genuine learned *Protestant Clergy* of the *English Church*, inso much as if they shall determine, that in my late (to me unusual) manner of treating with *Dr. Stillingfleet*, I have offended against *Christian Charity*, or purposely intended to fix any dishonourable brand on the *English Protestant Church*, and the *Doctrine*, or *Discipline* of it, established by *Law*, I will be ready, without any reply, to suffer whatsoever censure, or punishment they shall think fit to inflict on me.

11. And *noble Sir*, if now after *Sentence* pronounc'd by you against me, it may be permitted me to petition for a *Revision of Judgment*, (I do not know the proper *Law Term*) I do confidently perswade my self that  
you



you will, in your own thoughts, a little qualify the rigour of your sentence, and not look on me as a person, who for one fault against a *Doctor*, almost a stranger to you, has deserved not only to be depriv'd of the happiness of fifty years continued favour, but moreover, to be exposed to the world, as a virulent Calumniator of the *English Church*; and to his *Sacred Majesties* Indignation, as a defamer of one of his *Royal Ancestours* (*King Henry the Eighth*) and to the *Honourable Parliament*, and *Tribunals* of the *Kingdoms Justice*, as a delinquent, beyond all others, deserving the utmost severity of the *Law*; and lastly to the hatred of all persons of Honour, or Vertue, as a most ungrateful, infamous detracter from the same, and reputation of the most obliging, generous friend, that ever was, my most dear Lord, and Benefactor, *Lucius Viscount Falkland*.

12. Now, *honoured Sir*, my hope is, it will not encrease your anger, if I endeavour to clear my self, the best I can, of these dangerous imputations. Yea, moreover, I am willing to comfort my self in a perswasion, if I had had the happiness of a fit opportunity to have evidently demonstrated to you, that had you not been wronged by a *malicious Informer*, you would have spared most of these criminal accusations against me, and have been a little more tender of my reputation



tion, and of the safety of my life. My humble suit to you therefore is, that at least you would be pleased *your self* to read this short *Apo-*  
*logy*, which I am forced to publish, since your concealing your self disables me to present it to you in *writing*.

¶. 2.

*The first Motive of the Sharpness against Dr. Stillingfleet, was his unusual, odious way of managing Controversie.*

13. **B**UT I must apply my self first to what concerns *Dr. Stillingfleet*, which occasioned your adding other far more criminal accusations, and of greater danger against me. And truly *Sir*, I am sorry, that, being in conscience obliged, once for all, to endeavour to clear my self in this point also, I cannot possibly do it without danger of renewing the *Doctors* personal resentments, and yours also, against me (in case what I shall say touching the *Motives* inducing me to write in a stile which would have been unpardonable in a *Book of Controversie*, wherein only *Catholick Doctrines* were to be defended) shall give you no satisfaction. But you will be pleased to consider, that *now* I only declare what I *then* thought when that *Book* against the *Doctor* was written, not what I now at present think. And I leave it to the  
judg-

judgment of all men who are able to read his *Book* and this *Epistle*, whether there was not exceeding great probability, and more then sufficient grounds to induce me to suspect him of a design therein in a high degree contrary to *Christian Charity*, and even to *humanity*. However in some way of compensation, this advantage against me I will freely yield him, That in case any more such quarrelsome matter, from whose pen soever, shall come out against me, I will not defend my self, except I be commanded by such as have right to dispose of my Pen, or unless by false accusation I be arraigned at the *Bar of justice*, and perhaps not then neither in all Points.

14. Whereas you say, *Honoured Sir*, that my fault was therefore inexcusable, because I had not any provocation to write in such a manner, against a person of so dove-like a mildness; with the softness, gentleness, and civility of whose language you say, you have been exceedingly delighted, &c. I beseech you be pleased to consider, that no personal provocations, or contemptuous reflections, were cast by the *Doctor* on me, but only in regard of my *Book*, called *Sancta Sophia*. And I do assure you, that though perhaps the reading of them might at first have a little warm'd my blood, especially such incivility coming from a person with whom I never had any com-

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commerce at all, and whose name I had never mentioned: yet I should never have judged fit, that a resentment of a few phrases of disparagement, should be the argument of a Book to be published to the world. We, as 2 Cor. 4<sup>th</sup> Christians, must expect to go to heaven per 6<sup>a</sup> infamiam, & bonam famam. Be pleased therefore to believe, that it was not my self that I considered when I wrote my Book: but the wrong done to the Catholick Church, in his Answer to another particular Adversary, and the ruine of all English Catholicks, which seemed not to me only, but generally to all Catholicks of my acquaintance, yea, and to many Protestants also, to have been the principal Design of his Book. That therefore for which very many, besides my self, thought Dr. Stillingfleet exceedingly blame-worthy, was his unusual, unseemly way of managing the Controversie against the Catholick Church, Next his cruel timing of it.

15. First then consider, I beseech you, Sir, impartially, the Doctors behaviour in the former regard; and judge whether he did not renounce all moderation, and charity, in charging, in a most tragical manner, the Catholick Church upon three or four accounts, with most horrible, worse then heathenish Idolatry: as also his employing the utmost of his invention, all his Logic, and Rhetorick, to render us upon that account odious, and

and fit to be exterminated; but especially his doing this in quality of an *authorized English Protestant*, as if he had been commissioned by my Lords the *Bishops* to defend the substantial *Doctrine* of the *Church of England* after so cruel a manner, and to justify, that her discession from the *Roman Church* was of absolute necessity, by reason of the manifold horrible *Idolatries* taught, and practised in her: which I am confident will never be avowed by *Protestants*.

16. For what the judgment of the *Church of England* is in this matter, we may irrefragably collect from the *Censures Synodically* given by her in all those points of *Roman Doctrine* on which the *Doctor* grounds his charge of *Idolatry* against *Catholicks*, to wit, *The worship of God by Images, The formal Invocation of Saints, and the Adoration (forsooth) of Bread in the Eucharist.*

17. Now as touching the two first of these pretended grounds, I beseech you Sir, to consider how the *Church of England* in her established *Doctrine* has express'd her sense in *Art. 22.* the 22. *Article*: These are the words. *The Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration as well of Images, as of Relicks; and also Invocation of Saints, is a fond thing vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the Word of God.*

18. And

18. And this observation your self has (as becomes an unpassionate English Protestant) made; where speaking of Purgatory, you ingeniously profess, *That if you thought your Prayers, or any thing else you could do could be helpful to the souls of your friends, or your enemies you would pour them out with all your heart, and should not fear any reprehension from the Church of England, which hath declared no judgment in the point, except it be comprehended in the Article of Purgatory: and then the censure is no more then that it is a fond thing, which in that case you would be content to undergo.* This you declare, and upon the same grounds since in the same Article no worse a Title and Character is given to other Romish Doctrines, as Pardons, Worshipping of Images, and Relicks, and also Invocation of Saints: Therefore certainly you cannot approve the Doctors attributing Idolatry to such Doctrines or Practices.

19. In the next place be pleased to observe what the Church of England declares touching that which Dr. Stillingfleet (for an odious purpose) terms *The Adoration of Bread in the Eucharist*, in her 28th. Article: *Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture; overthroweth the nature of a Sacrament, and hath given*

given occasion to many Superstitions. The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner: And the means whereby the Body of Christ is received, and eaten in the Supper, is Faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped.

20. You here see, honoured Sir, the Censure (far unlike the Doctors) which the Church of England has given of the Doctrines of the Roman Church touching the Holy Eucharist, (which Censure you likewise (as before) will not think fit to exceed: the terms them, respectively, fond, vainly invented, such as cannot be proved by Scripture, but are rather repugnant to the same: She doth not so much as stile any of them Superstitious, but only giving occasion to many Superstitions. Thus far, and no farther, does she condemn them: and I suppose so many grave, learned, and wise Prelates as joyned in the compiling these Articles, and many more who afterwards in several Synods reviewed, and without any considerable change, confirmed them, were as quick lighted to discover faults, and as able to proportionate a Censure of them, as Dr. Stillingfleet, who with all his skill is but a Neophyte in the English Church: Therefore it is evident, that it was not by the Church of England's warranty, and also that it was not the

the dictamen of calm reason; but an uncharitable passion against his neighbours, and brethren, who never had offended him; that incited him so cruelly to expose them to the publick hatred; and to the utmost effects of that hatred.

21. Perhaps he will say, that he is warranted to charge the *Roman Catholick Church* with *Idolatry* by the example of several other grave, and learned Protestants, members of the *English Church*: though I believe he will scarce grant that any before him has prosecuted that charge with such a killing *Rhetorick*, or in a time so seasonable for mischief.

22. All this indeed he may truly say: And among his *Patterns* he may, if he please, reckon some, more than *Members*, even *Fathers*, *Teachers*, and *Governours* of the *English Church*. I mean, *Bishops*, and *Archbishops*; who have done the like; or in some respect worse: for some of them, not content to accuse the *Catholick Church* of *Idolatry*, have written volumes to make the simple believe, that the *Chief, Universal Pastor* of the *Catholick Church* is (*God bless us*) the very *Antichrist*.

23. This he may say: But withal, the most sober, hearted, and judicious of the *Church of England* will tell him, that the uncharitable, *Calumnious* spirit, by which these

*Bishops* and *Archbishops* were agitated, did so blind them, that they did not see, or perhaps did not care, what ruine they brought on their own *Order*, *Character*, and *Church* by such their intemperate writing, and preaching; which to *Catholicks* seemed only noysome words, but to the *Church of England* proved swords piercing into its very bowels. For if the *Roman Church* both taught and practised horrible *Idolatry*, and if the *Pope* were indeed *Antichrist*, then the *Hierarchy* of *England* is *ipso facto* null, or worse; then the late rebellious *Parliament* had just reason to destroy them root and branch, as persons who pretended a *Mission*, and exercised a *jurisdiction* publicly acknowledged by themselves to have been received from abominable *Idolaters*; yea, even from *Antichrist* himself. And certain it is that those few *Presbyterian Bishops*, and *Doctors* gave both courage, and weapons to the busy factious, (then call'd *Puritan*) party, to wound the *Church of England* more mortally, than without such helps, they possibly could have done.

24. Methinks therefore, honoured Sir, my resentment of Dr. *Stillingfleet's* manner of proceeding in this point was not so criminal, that it should so highly incense you as to excite you to a vindication of his honour, with so much trouble to your self, and so much danger



danger to us: since I can withal truly protest, tht (although you are pleased to stile me a *Reviler of the Church of England*) it was a regard to her that had some influence on me to sharpen my stile: And this the rather you may believe, because, as an *English Catholick*, it concerns us both as to our quiet, and safety, to lie at the mercy of a *Church* orderly established, and which acknowledges so merciful a *King* for *Head*, rather than to be exposed to the fury of *Calvinism*.

25. Moreover, *Dr. Stillingsfleet* has seemed not to content himself, by aggravating in an unusual manner, the atrocity of *Roman Doctrines*, to render us fit objects of popular rage, and cruelty: But by the fecundity of his invention, is the first, and only *Author*, who has represented the universal *Body of Catholicks* as a crowd of crack-brain'd *Fanaticks*, composed of *seducers* and *seduced*, a wicked *Clergy*, abusing the foolish credulous *Laity*, by ridiculous *Legends*, *false Miracles*, *lying Visions*, and *Revelations*. By this means *Catholicks* being represented both as impious *Idolaters*, and either cheating *Impostors*, or silly sheep, may seem worthy to be treated as our *Saviour* was between *Pilate* and *Herod*.

26. It is worthy your consideration to observe on what occasion or provocation the *Doctor* entered into this new way of combat-

ing the *Catholick Church*. His *Adversary* chanced unhappily, though innocently, to let drop out of his pen one line or two which has undone us all. This he did after he had declared how *King Henry the Eighth*, having in anger to the *Pope*, given free licence to all his Subjects to read the *Bible* in *English*, but very shortly after finding how strangely *Sects* thereupon multiplied in his *Kingdom*, judged it necessary, by a publick *Law*, to recal that leave: Thereupon he added these words, *Whether the judgment of King Henry ought not to have been followed in after times, let the dire effects of so many new Sects, and Fanaticisms, as have risen in England from the reading of the Scripture, bear witness.*

27. This is all he says. Permit me therefore, *honourable Sir*, with all due respect, to say that it is a great mistake where you say, *That the first occasion was given the Doctor, by charging the Church of England with Fanaticism*: For his *Adversary* does not lay any imputation to the *Church of England*: He does not pretend that *English Protestants* have received any the least tincture of *Fanaticism* from the contagion of any *Sects* lately risen in *England*. But the very naming of *Fanaticism* and *England* in the same line was provocation enough for the *Doctor* (who seems with an impatient longing to have watched for such an advantageous opportunity) to  
empty

empty his voluminous store of *Collections* heaped, not only out of some foolish, obscure *Legends*, for which *Catholicks*, who scorn them as much as himself, must yet be derided; but likewise out of *Histories* written by eminent *Saints* and *Fathers* of *God's Church*, acknowledged as such by the whole *Church of God*, both *Eastern* and *Western*, for now above a thousand years: in which, if his wit serves him to disgrace a *Miracle* or *Revelation*, by descending ironically on some circumstance in the *Narration*, he thinks it sufficient to make the *Author* pass for a *Fanatick*, and the whole *Church* also, for not forbidding all her Children to esteem it credible.

28. But, *Sir*, I beseech you to consider, that in case *Dr. Stillingfleet* by jesting at a *Miracle*, or saying, *I do not*, how credibly soever averred, *believe it*, could persuade us also to be of his opinion, that, for example, what *S. Gregory* writes concerning *S. Benedict*, upon the credit of four *Witnesses*, were not fit to be believed, little prejudice will arrive to the *Catholick Cause*, or advantage to yours, till the *Doctor* can rationally assure men, that all is false whatsoever all other holy *Fathers*, and particularly *S. Augustin* testifies concerning a world of *Miracles*, many of which he had seen with his own eyes, and others he had received by the *Testimo-*

*Vie S.  
Bernard,  
lib. 3. c. 7.*

ny or many Witnesses living in the place where such Miracles were done, evidently prove, that the Veneration which *Catholicks* allow to the *Relicks* of *Saints* is acceptable to *God*. The like may be said of other Relations made by *S. Gregory*, and delivered upon his own knowledge; or lastly, what three or four Religious, and learned *Abbots* write concerning *S. Bernard*, personally known to them. A certain *Heretick*, named *Henry*, having infected a great part of the Southern parts of *France*: zeal for the integrity of the Catholick Faith obliged *S. Bernard* to travel thither for applying a remedy; to which Journey *Alberick* Bishop of *Ostia*, the Pope's Legate, also solicited him. He was received there as an *Angel* of *God*, and the concourse of people to see him, and demand his Benediction, was so excessively great, that he could scarce pass through the High-ways. He preached and confuted the Heresies at *Tholouse*, and in several other Cities. Particularly in a place called *Sarlat*: After he had preached, there were offered to him a certain number of loaves of Bread, to the end, that according to his custom, he might bless them. Thereupon he lifting up his hand, and making the Sign of the Cross, blessed them, and withal said to the People, *You shall hereby perceive that we preach the Truth to you, and that Hereticks seduce you, if the Sick among you*

you eating the Bread which I have blessed, immediately recover health. This proposition of the holy Abbot struck fear into the mind of Godfrey Bishop of Chartres, there present; who thereupon said, *They shall indeed receive health, but upon condition they eat the Bread with a firm Faith.* No (said S. Bernard, having a perfect confidence in God) *I do not say so; but I say absolutely, whosoever shall eat, shall be restored to health, that by this Miracle they may know assuredly, that we have preached the word of God according to truth.* And in effect such a world of Sick Persons were perfectly cured, that the fame of it being spread abroad through the Province, such an insupportable concourse of people assembled every where to see the holy man, that to avoid the danger of being stifled, he was forced in his return to divert secretly out of the known ways. Now this story having been written by a Venerable Abbot, when the memory of the action was fresh in mens minds, if it was a forgery, ought to be esteemed the most impudently ridiculous that ever was, since the innumerable pretended witnesses of it, the Cities in which he preached, the Bishop of Chartres said to be present, &c. would certainly have confounded the Author. Yet we do not find the least contradiction ever to have been made against it. I have made choice of this particular

icular Miracle, because it produced many thoughts and scruples in Mr. Chillingworth's mind, and mine own also: Though probably the Doctor will despise the consequence of it, especially when Saint Bernard himself shall inform him that the particular Heresies of the foresaid Henry were a contemning the Churches Prayers and Sacrifices for the Dead, Invocation of Saints, Excommunications of Bishops, Pilgrimages of Devotion, Observation of the Churches Feasts, Consecration of Chrism and Holy Oyls, and generally all the Ceremonies and Customs of the Church.

Bern. Ep.  
240. ad  
Com. Tho-  
losan. &  
Serm. 65.  
in Cant.

29. I beseech you, Sir, therefore, be not angry with well meaning Catholicks, if sometimes they bewail their Country, miserably disunited by a swarm of Sects, which you also call Fanatical, without the least thought of disparaging thereby the Church of England: or however, do not express your anger by comparing S. Benedic't, S. Gregory, or S. Teresa, &c. with such a Brood; as if any Christian could be perswaded that these had been the stains of the Catholick Church. Pardon my boldness, Sir. I beseech you, if I say (and it is truly without diminishing my cordial respect, that I say) it seems to me that a Person of Honour is injurious to himself in seeking to disparage the reputation, which for so many ages those eminent Saints (who even by their birth were

Per-

Persons of Honour too) have had among all Christians. Indeed if Catholicks had built their Faith upon their Doctrines, Actions, Vitions, or Miracles, their Adversaries might have reason to enquire into the authentickness of them: But it grieves my heart to see Dr. Stillingfleet not only imitated by you, but out-done in his unbeseeming comical stile. He only exercised his wit in descanting on the Miracles related concerning S. Benedict: But you Sir, spare neither S. Benedict's Person, Actions, Rule, nor Children. You believe him indeed to have been a devout person in a dark time, according to his Talent of understanding (which you suppose was very weak:) But without, that he may have been deluded by the effects of a distemper'd fancy, as many well meaning men have been. And having found an exception against one passage in his Rule, where he says, That an Abbot sustains the Person of Christ, as having received his Surname, mentioned by S. Paul, namely, Abba, Pater: Hence you presently conclude, that S. Benedict thereby proves that our Saviour was an Abbot upon earth. And without, from thence you think fit to add, Is the reading of this Rule now like to advance the honour of S. Benedict? Or is it possible for any man that doth read it to believe the poor man (how good soever his meaning might be) qualified to give Rules which can improve knowledge,

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ledge and Devotion? Which Rules whoever reads will himself be more in danger to be stirred to another passion, than Choler, (that is, scorn and laughter.)

30. First, as to your *Objection* (which perhaps you rather intended for a *jest*) I will answer in good earnest, that I cannot imagine how you could possibly argue the least defect, incongruity, or want of prudence in that passage extracted by you out of *S. Benedict's Rule*. I am assur'd you will not deny but that all lawful *Superiours* are *God's Substitutes*, for there is no such Power but from *God*. I suppose likewise that the *Universal Church* can constitute lawful *Superiours*, and from the *Church* do *Abbots* derive their *Authority*. Being therefore lawful *Superiours*, and this also in order to the direction of souls, the most proper *Title* that can be given them is that of *Father*, which is (*Appellatus & pietatis, & potestatis*) A name importing both a tender *Care* and a just *Authority*. So is *God*, and *Christ*, a *Father*, both in heaven, and in earth, that is, in the *Greek* or *Latin* tongue *Pater*, in the *Hebrew*, *Ab*: and in the *Syriack* (spoken by our *Saviour*) *Abba*, which word therefore the *Holy Ghost* has thought good should remain in *Scripture* unchanged in all Languages, as several others, *Amen*, *Hosanna*, *Alleluia*, &c. Was it not then an exceedingly useful, and necessary admonition

*Tertul.*  
*Id. Cont.*  
c. 2.



on which S. Benedict gave to Religious Superiours, that they, from their Title of *Abba* given them by God, the Supreme *Abba*, should govern as *Fathers*, and not tyrannize as *Lords*? Good *Kings* likewise are *Abba's*, so called by God with regard to the Church, and so stiled oft by their Subjects, *Patres Patrie*.

31. It seems, Sir, this second Chapter of S. Benedict's Rule did so disgust you, that you had not the patience to proceed further: Give me therefore leave against this, or any other *Objections* that can be made, to set in an opposite *Scale* the *Characters* given by a sufficient number of persons considerable for their condition and judgment, who had read it through, and well consider'd it, and let indifferent *Readers* judge on whether side the greater weight lies. In the first place it is worthy to be considered, that wheresoever in the *Canons* of *Synods* presently after S. Benedict's time, and for several ages after, the word (*Regula*) *Rule*, is found standing alone, it is always understood of S. Benedict's Rule. In the next place, omitting the Testimonies of very many *Saints* and learned persons, who being *Benedictins* may be esteemed partial, as S. Peter Damian, S. Bernard, &c. of such I will only produce S. Gregory, whose *Greg. Character* of this Rule is, That it is above all *Dial. l. 2.* others excellent for the Discretion of it, and *cap. 36.* clearness in the expression. Moreover, the same

Baron.

A. D.

595.

same glorious Pope in a Synod at Rome, confirm'd it; the tenour of which Confirmation extant in the Monastery of Sublac is this, I Gregory, Prelate of the Holy Roman Church have written the Life of Blessed S. Benedict, I have also read the Rule which the Saint wrote with his own hand: I commended and confirmed it in a Holy Synod. I commanded likewise through several parts of Italy, and wherefoever the Latin tongue is spoken, that whosoever shall come to the grace of Conversion, should most diligently observe it, even to the end of the world. I have also confirmed twelve Monasteries founded by the same Saint. And moreover, the same holy Father stiles S. Benedict, a most excellent Master of the most strict life, and a learned Disciple of (God) the Supreme Verity.

Greg. in

l. 1. Reg.

l. 4. c. 4.

Syn. Rat.

Syn. Du.

2 Cap. 8.

32. In the next place, several Synods of Bishops have highly commended the same Rule, and strictly enjoyned the observation of it, as the Synod of Ratisbon, of Duzy, &c. The expression of this latter Synod, I perceive will little please you, where it says, S. Benedict, blessed both by Grace and Name, being inspired by the Holy Ghost, hath in his Rule deliver'd documents consonant to the Holy Scriptures, and to the Sermons of the Holy Fathers. To these I will only add one Clergy-

Baron. ad

An Do.

1089.

man more, Bonizo Bishop of Sutrium, and a blessed Martyr, who stiles S. Benedict, the Apostle of Monks, who shone like the morning Star.

33. But

33. But perhaps now the Testimonies of Lay persons, it considerable for their wisdom and quality, that is, if Persons of Honour and Authority, will find with you, Honoured Sir, more esteem. And in the first place I must recal a passage taken notice of by you: For it was not indeed a great and wise King who made choice of S. Benedict's Rule by which to manage his Kingdom, but it was at least a great and wise Duke, even Cosmo de Medicis, Great Duke of Tuscany, who being asked by a friend, why he had almost always S. Benedict's Rule in his hand, answered, *It was, because from the prudent prescriptions of that holy Father, he collected Instructions very proper for the government of his people committed to his charge.* The same Great Duke also instituted an Order of Knights under the same Rule. Besides this Great Duke, not only a Great King, but a greater Potentate, an Emperour will be ready to testify their Veneration of S. Benedict: For Hugh Capet King of France inculcating to his Son the like Veneration, made no scruple to stile S. Benedict, a Father and Guide to all men, an Intercessour with God for the common salvation of Christians, a haven of tranquillity, a sanctuary of security to men after death. And lastly, Ludovicus Pius, Emperour of Germany, and Son to Charles the Great, names S. Benedict, a blessed man of God, replenished with the Holy Ghost.

Tho. Gal.  
in l. di.  
Religio-  
su.

Helgald.  
ap. Bar.  
ad A. D.  
1029.

Candid.  
in vita  
S. Angil.

34. Noble Sir, if these suffice not to preponderate the censure given by you, many more might be added, as namely, no fewer than above fifty wise and learned men, of all Nations almost of *Christendom*, who have thought their labours well spent in writing *Commentaries* on *S. Benedict's Rule*. I will for the affinity of the subject adjoyn a Vindication of Mr. Cressy, who you say, Sir,  
 Page 29. if he had not been in love with his own mistakes,  
 202. could not have said, that *Englands Christianity* was established by the *Disciples of S. Benedict*: which supposed mistake you several times repeat.

35. To this permit me I beseech you, *Honoured Sir*, to say with all due respect to you, that the mistake is apparently your own: for you understand me, as if I had said *Christianity* had not been planted in our *Island* before the coming thither of *S. Benedict's Disciples*. Which I could not say, without forgetting that my self had, in no fewer than the first nine *Books* of my *Church History*, precisely related the beginning, and progress of the *Conversion* of the ancient *Britains*. But that which I said, was, That *England, or the Country and Nation of the English Saxons*, who drove the *Christian Britains* out of our part of the *Island*, was indeed converted by the *Disciples of S. Benedict*. And this truly I must stand to, and for a sufficient proof I will

will oppose to angry Mr. Broughton, alledged by you, the *Authentick Testimonies* of far more skillful *Antiquaries*, I dare say, even in your opinion, who in a *Writing* signed with their hands, and exprelly in opposition to Mr. Broughton, testifie, That whereas he affirmed that the first Converters of the Saxons in England were not *Benedictins*, but *Equitians*: *Vid. Apol. Benedict. p. 202.* They having spent much time in searching the *Antiquities* of our Nations, do affirm, they could find only two sorts of Monks in the Ancient Saxon Churches: The first, such as followed the Egyptian form of Monachism before S. Austin's arrival: and the other *Benedictins*, Companions of S. Austin. And as for *Equitians*, no such name was extant in any ancient Record. Moreover, that whereas they could exactly discover the original, and entrance of all other Religious Orders, and could name the very years, they could not do so of the *Benedictins*, which firmly argues, that S. Augustin and his Associates were *Benedictins*: And that this doubtless was the reason of the deep root that Order took in the Kingdom: which Order also flourished here in the same Age of S. Augustin's arrival, as they are assured by invincible Testimonies. This Declaration was signed and given by these four knowing and uninterested persons, Sir Robert Cotton, Sir Henry Spelman, Mr. John Selden, and Mr. William Camden.

36. And thus I will take my last farewell, and leave of S. Benedict, with a firm resolution (let Dr. Stillingfleet say what he please of him, or any other *Catholick Saint*) never to defend him more in a *Treatise of Controversie*, unless the said Doctor will undertake to demonstrate, *That it is a sufficient cause for any one to desert the Communion of the Catholick Church, because S. Benedict, S. Teresa, &c. are venerated in it.* And the like leave I take of *Sancta Sophia*, and the *Prayer of Contemplation*, except upon the same terms. My desire is, he should know, that we are very well content with our *Fanaticks*, and *Fanaticism*. And I hope he will not be angry with me for this short Prayer, *I beseech Almighty God that it may be his holy will, and pleasure, that England may change her Fanaticks into such as ours.* Amen.

37. One Prayer more I will add, That it would please God to give to the Doctor, and all the Doctors friends, a holy ambition to aspire to the practise of *Contemplative Prayer*, though by him so much despised. It would, among other good effects, save him much labour in writing *Controversies*, and it would likewise exceedingly better his stile. It is too much to be put to the trouble twice to make an *Apology* for praying to God in the perfectest manner that any one on earth ever prayed. Yet not wholly to neglect that passage

sage wherein you thought good to second the Doctor in his *Objection* against Mr. Cressy his *Sanctæ Sophiæ*. I refer you, and most humbly beseech you to allow one hour or two in perusing a little *Treatise* of an unknown Author, named, *The Roman Churches Devotion Vindicated*, whose answer I believe will satisfy your objection against that *Book*, therefore so contemned by him, because collected by Mr. Cressy out of the writings of a *Holy person*, who by most happy experience felt what he wrote, and which the Doctor in great humility, says, *he does not understand*: which is no wonder to any one who defers any thing to the judgment of the greatest Doctors of God's Church, S. Augustin, and S. Gregory, to whom we may add S. Bernard, who all affirm constantly, that the secret operations of God in a soul purified from all inordinate affections cannot be understood without experience, nor easily expressed when understood by such as God has blessed with experience of them. I might add to the same purpose the testimony of a Doctor whose authority I am sure Dr. Stillinfleet dares not except against, I mean the Great Doctor of the Gentiles, who expressly affirms, that the sensual man neither does, nor can possibly understand them, because they are spiritually discerned, and therefore no wonder if they be esteemed foolishness by him, who has never experienced them.

1 Cor. 2.

14.



38. And now truly, Honoured Sir, I beseech you to let the Doctor, without envy, enjoy his peculiar endowment, and Priviledge of (as some think) a graceful *Art of deriding Saints*, and *Saintly exercises*. It appears by all the serious passages of your Book, that God has given you a far nobler masculine way of *Eloquence*: Whereas the truth is, in this new-fashioned sacred *Burlesque* you have as yet received do considerable *Talent*. And besides this, the Doctor may perhaps be displeased with you, and tell you that he has no need of your assistance, and that you wrong him in attempting to share in the glory due to him alone, and which will make him shine to posterity.

39. Thus far I have given you, Sir, an account of the first ground upon which I judged it no offence to *Christian Charity*, not to flatter Dr. *Stillingsfleet* in censuring his Book. His unusual, confident, and insulting manner of accusing, and rendring all *Catholics* guilty of the most hainous crime that *Christians* are capable of committing, which is most horrible *Idolatry*, and which renders them indeed no *Christians*: and after he had thus declared us fit objects of publick detestation, to expose us to publick scorn also, as Members of a Church guided by false lights, and *Fanatical Enthusiasms*: This is a way of disputing against the *Catholick Church* hitherto



ther to unpractised, and therefore an unpractised way of answering seemed to me requisite.

40. You may remember, Sir, the proceedings of the ancient *Factionists* against the Church of England called *Puritans*. Their *Zealots* did you no considerable mischief by arguments from reason, or authority contained in their *Books*, their *Lectures*, or *Exercises*. But as soon as they found out the art to insil into the minds of the baser sort of their followers a Contempt of the *Conforming Clergy*, and rendred your solemn *Church-Service*, your *Organs*, *Musick*, your *Copes*, *Surplices*, *Canonical Habits*, &c. a spectacle of derision, and sport to them; this sport was quickly turned into sad earnest. It was scarce safe for a *Clergy-man*, decently habited to appear in the streets of *London*, and not long after they were not safe in their private *Countryhouses*. Now if the authority of *Laws* and *Governours* could not protect against the rude fury of the people, the *Professors* and *Teachers of the Religion by Law established in the Kingdom*: What were we to expect, being expos'd to the publick view of mankind, as we have been by the Doctor, in so odious, so deformed, and also ridiculous a dress?

¶ 3.

*Of the Season cruelly chosen by Dr. Stillington for publishing his Books: a second motive of sharpness.*

41. **Y**ET, noble Sir, this bitter Cup prepared for us might have been received, and also perhaps drunk by us without extreme danger, had it not been presented us in so unlucky a season. We had by his Sacred Majesty's gracious Indulgence enjoyed several years a moderate repose. A storm indeed, now, and then, began to rise against us, yet through God's merciful providence they were allwaged. But of late a furious Tempest, we know not from what Coast, began to threaten an unavoidable Shipwrack to us, and this just at a time when we thought we had reason to believe our selves secure in the haven. This now, it seems, was the season long expected, and almost despaired of by Dr. Stillington, wherein he might empty his Quiver, full of fiery darts against his peaceable fellow Subjects. And therefore not to lose the opportunity, it has generally been observed, that the Books written by him against Roman Catholics Printed, and Re-printed, were still reserved till a new Session was to begin: lest other

wile

*An Epistle Apologetical.*

35

wife, in the time of a *Prorogation*, they might have had small effect.

42. Not *Catholicks* only, but many *English Protestants*, both of the *Clergy* and *Laitie*, conceived great indignation at such cruelty, proceeding from a *Preacher* of the *Gospel*. Which indignation was much encreased, because they interpreted his violence against *Catholicks* to have been an effect of great disrespect, and ingratitude to his *Majesty*, against whose Indulgence to his faithful *Subjects* the *D<sup>r</sup>ctor* seemed tacitly to nourish discontent in the *Kingdom*, and this after himself, and his friends not long before had received an incomparable benefit by the like gracious *Indulgence*.

43. Now, *Honoured Sir*, in such circumstances as these, it being necessary some *Answer* should be published to his *Book*, and *Mr. Cressy* being personally glanced at in an uncivil manner, and for his sake the most excellent instructions for *Holiness of life*, and *Purity of Prayer* that were ever published in the *English Tongue*, disgracefully traduced, was it so great a crime in me to tell the world (which truly I still believe to be a *Truth*) that scarce any *Book* has been written against the *Catholick Church*, wherein there was less force for disproving of any of her established *Doctrines*, or more force for the procuring the ruine of those innocent persons among us

*who profess those Doctrines?* If a sense of the deplorable condition which I easily foresaw ready to befall the generality of *Roman Catholics*, and upon which, not I alone judged his *Books* to have a considerable influence, drew from my pen a few sharp phrases, and reproofs without the least harm or danger to him: Can you with equity, meerly out of regard to the *Doctor's* person, and vain reputation, think fit to revenge his quarrel against me, by aggravating in a too tragical stile all the faults of which you either by knowledge, suspicion, or report judged me to be guilty: of which some there are which, in case your accusation be (as probably it will be) a *Conviction*, expose more besides my self to the utmost danger of the *Law*, as *Traytors*, and the rest, to the highest displeasure and resentments of my *Lords the Bishops*, and other our worthy friends among the *English Clergy*; yea, even of his *Majesty* himself, which I thought I never had, and I am sure I never intended to incur. This surely was a way of reparation for the *Doctors* honour, as you suppose, violated by me, beyond what, I believe, himself expected or desired; since I am confident, whatsoever wrong he may think I have done him, it never entred so deeply into his mind, as to deprive him of one half hours sleep, or to urge him to wish my death.

44. Well, Noble Sir, if I was indeed faulty, I am sorry for it. And yet in case the Doctor was to blame in his manner of stating the *Controversies*, and especially in his unhappy timing of them, I believed that I could not in a better manner exercise *Christian Charity* to him, then by endeavouring to discover to him plainly, and without a complemental *Civility*, his *Transgression* against *Charity*: which transgression notwithstanding, if I should judge to amount to so high a degree, as to believe that he either did design, or now takes pleasure in the present ruine of *Catholics*, I should my self also be a *Transgressor* against *Charity*.

45. But now, Sir, as I take the boldness to declare the reasons why I think I did not deserve so heavy a *Censure* for treating with *Dr. Stillingfleet* in a stile different from that which becomes those who seriously debate *Controversies* in *Religion*: So neither will I so far justify my self as to pretend that my *Book* ought to be exempt altogether from a just reprehension, for the too free scope which the Author gave to his (though not unreasonably grounded) indignation, Yea, moreover in one regard I do sincerely acknowledge a blame-worthy *faultiness* in my self: which consists in taking upon me a liberty to judge rashly of his thoughts and secret intentions. Whereas therefore, from a considera-

tion of his *Principles* much different from the grounds on which former *English Protestants* proceeded, I represented Dr. *Stillingfleet* as having a design of undermining the Authority of the *English Prelacy*, and as continuing a secret correspondence with the *Sects*, declared enemies to the *Hierarchy*, among whom he had had his Education, and against whom therefore since his relinquishing them he had never employed his Pen: These and other the like reflections on him to his disadvantage, I do sincerely, as a good Conscience obliges me, revoke, since they are built only on suspicions, not sufficient to warrant me to be a Judge of his Intentions. And this satisfaction I hope will deserve to be esteemed cordial, and becoming a *Christian*, because it is thus publicly made by me being at too great a distance to apprehend any danger from his resentment: whereas the sharp language I then used towards him, when I was obnoxious to the effects of his Choler. To conclude this present argument, I desire you, *Honoured Sir*, to reflect on that well known saying, better becoming the *Wise Lælius*, than a *Comical Poet*, *Omnes quibus res sunt minus secunda magis sunt, nescio quo modo suspiciosi, Ad Contumeliam omni accipiunt magis, Propter suam impotentiam, se semper credunt negligi.*

*Terent.*

¶ 4.

*A Religious Profession pretended to be inconsistent with my Fidelity to His Majesty.*

46. **A**fter you had so generously laid an eternal Obligation on Dr. *Stillington*, by so publick a condemnation of me for my incivilities towards him; you proceed to a charge against me of a far higher nature, accusing (I should say, arraigning) me, for having renounced my Subjection to the King by being a *Benedictin*, and consequently chusing other Superiours to my self, with Obedience to whom my Obedience to the King, you say, is inconsistent; so that I am so obnoxious to the Laws, that I cannot securely live one day, or set my foot in England, &c.

Page 84.  
85.

47. Sir, if by my professing my self a *Benedictin*, and moreover, that I am obliged by Vow to obey my Superiours, all which I cannot deny, your inference be concluding, that I am a Traytor to His Majesty, God have mercy on my Soul. I do not pretend to have any skill in our Statute-Laws: notwithstanding, I never yet heard any one say, that the meer being of a Religious Order was declared Treason in England: for upon that account a *Benedictin* Lay brother would be as obnoxious to the Title, and punishment

nishment of a Traytor, as a Priest. Besides this, the French *Benedictins*, of whose *Fidelity* to their *King* you have a good opinion, make the same *Profession of Obedience* to their *Superiours*, without the least jealousy conceived by that *State*. But however the matter stands as to the Declaration of *Law*, I here protest in the presence of *God*, that if I had any suspicion that my *Vow of Obedience* to *Regular Superiours* did in any degree prejudice my *Obligation of Fidelity* to the *King*, either by *Nature*, or *Religion*; nay, if I were not certain of the contrary, the next *Eine* here to be added, should be a renunciation of the *Title* of a *Benedictin*, and a revocation of the *Vow* of *Regular Obedience*.

48. I will add further, if I had not been assured, that by the *Profession* of being a *Member* of the *Roman Catholick Church*, I should continue as dutiful and obedient a *Subject* to His *Majesty* as ever I had been, I had never before my *Conversion* so much as enquired into the *Truth* of other *Catholick Doctrines*.

49. Nay yet farther, *Sir*, (since I am fallen almost unawares into the humour of protesting, though no *Protestant*) I will be yet more bold to protest sincerely, That if I were not entirely satisfied, yea assured, that not the least *Obligation* of acknowledging



ledging any *Temporal Authority* in the Pope over this *Kingdom* was imposed on *English Catholick Priests*, *Secular* or *Regular*, by vertue of their receiving *Ordination* in, and from the *Church of Rome*: and likewise, that the *Spiritual Jurisdiction* exercised by them in vertue of such *Ordination*, did in no measure prejudice or abridge the *Civil Authority* justly inherent in *Monarchs*, of what *Religion* soever: I should esteem them very unfit, and dangerous *Directors* of the Souls of His *Majesties Subjects*, and deservedly obnoxious to the utmost penalty of the *Laws* here enacted against them.

50. Now what greater assurance can any one have of this, than from a Consideration, *First*, That in all *Catholick Kingdoms* and *States*, where the *Supreme Magistrates* are jealous enough of their *Temporal Rights*, such *Ordinations* are not only permitted, but allowed, and enjoined. And *Secondly*, That all the same *Acts* of *Spiritual Jurisdiction* exercised by *Catholick Priests*, are also exercised by *Protestant Ministers* over His *Majesties Subjects*: For these also by vertue of their *Ordination* do lawfully, and validly (as they absolutely perswade themselves) administer *Sacraments*, absolve *Penitent Sinners*, and direct Souls in the way to *Heaven*, &c. Which *Functions*, you will not surely say, to be conferred on them by the *King*,  
but

but only that the *King* permits them to receive them from the *Bishop*, who only can communicate to others the *Spiritual Faculties* which himself has received from *His Superior* the *Archbishop*.

51. Truly, Sir, the innocence of *Catholic Priests*, in this matter, is to me so evident, that I believe not any of them but durst commit themselves to the judgment of *Dr. Stillingfleet* himself: but upon this condition, that, by the great interest you now certainly have in him, you could obtain from him a sincere resolution of these few *Proposals*, (which I am sure he is able to give:) viz.

1. *Whether among the several Sects with whom he received his Education and Learning, the respective Ministers do not exercise all the foresaid Spiritual Faculties and Jurisdictions?*
2. *Since it is certain that such Faculties have been conferred on them neither by the King nor Bishop, but, on the contrary, are absolutely forbidden by all our Laws, both Ecclesiastical, and Temporal, Whether he esteems the said Ministers to deserve therefore the name and punishment of Traytors?*
3. *With what confidence they can take the Oath of the Kings Supremacy in*  
all

all Causes, as well Ecclesiastical as Civil.

4. Whether he can demonstrate (and if he can, he is earnestly desired that he would do it) that the difference in these regards between *Catholick Priests* and *Dissenting Ministers* is so great, that the former deserve only the name of *Traytors*?
5. This if he affirm, he ought also to demonstrate, that it is incomparably more dangerous to the *King*, that *Spiritual Functions* should be received (and this not immediately) from one Person a thousand miles distant, than from God knows how many in the Bowels of the *Kingdom*.

52 If you will still oppose to poor *Catholicks* alone the *Laws of the Kingdom*, which allow these *Acts of Spiritual Jurisdiction* in *Protestant Ministers*, and scarce punish them in *Presbyterians*, but make them *Treason* only in *Catholick Priests*. To this terrible *Objection*, what Answer can be given but either a silent patience, or the same which the *Apostles* gave when convened before the *Sanedrim*? And truly, *Honoured Sir*, if I were so happy as to see such a person as your self sitting in a high *Place of Judicature*, and were also a *Priest*, arraigned before

before you for receiving, and exercising such a *Jurisdiction*, I should not be much apprehensive of a black Sentence from a *Judge* in his own disposition compassionate, and who by many years experience has seen how far the *Catholick Clergies Jurisdiction* reaches, and how little jealousy it gives to other great *Kings* exceedingly tender of their *Royal Authority*. And in case I were condemned, I should say within my self, "The *Judge*, "who has, according to the *Laws*, condemned me for a supposed Crime, called "of late *Treason* in *England*, and no where "else in the *World*, being forced to pronounce the sentence of *Death* against me "upon the verdict of a dozen silly, ignorant "Mechanicks, or *Peasants*; yet I verily believe he knows, or might know very well, "that the same sentence was as justly (that "is, very unjustly) pronounced by *Nero*, "Domitian, *Dioclesian*, &c. *Roman Emperours*, against the *Apostles*, and their *Successours*, *S. Ignatius*, *S. Policarp*, *S. Cyprian*, &c. For all these, and hundreds "more such, assumed, and exercised a far "greater *Spiritual Jurisdiction*, in their judgment, doubtless, without any wrong to "Princes: For they administered *Sacraments*, "congregated *Churches*, preached, and converted, yea empower'd others to preach, "and convert thousands to a *Religion* expressly

“*preſiv contrary to, and by many Sangui-  
 “nary Laws condemned in all the Countries  
 “where they travelled: yet he esteems them  
 “glorious Martyrs, and me an infamous  
 “Traytor. Deo gratias.*

¶. 5.

*Reviling Reprouches of the Church, and Cler-  
 gy of England, objected against me.*

53. **A** Nother heavy Charge against me,  
 often repeated with great Indig-  
 nation by you, Noble Sir, is, as you term  
 it, *My defying the Laws of the Kingdom, Page 85.*  
*traducing the Government, treating the Bi-  
 shops and the Reverend Clergy, and the Chri-  
 stian Religion that is established there by Law,*  
*and all the Professors of it, with those scoffs,*  
*and derision and contempt, as if they were*  
*Turks and Pagans, &c.* Further, by pre-  
 tending to prove, that the very nature and es-  
 sence of the English Church it self and its Re- *Page 104*  
 ligion is pure pitrid Fanaticism. In a word,  
 I am accused of a constant reviling and ma-  
 lice towards the Church in which I received *Page 110*  
 my Baptism. Now the guilt of this crime  
 you extend to all the Books published by me.  
 The least faulty, in your opinion, was my  
 first, titled *Exomologesis*; but that also in a  
*second Edition*, was enlarged, you say, with  
 addiouns especially of reproaches against the *Page 77*  
 Church

*Church of England, and virulent Expressions against the Clergy of that Church.*

54. Sir, I should despair of being able to make any tolerable *Apology* for my self against this heinous imputation, but that I hope you will think it just that I should divide my *Plea*, which regards my last *Book* against Doctor *Stillingfleet*, from all the rest. Now an account of the necessity of making such a Separation, and the reasonableness of it, I will not long defer.

55. First then, touching my *Exomologesis*, (take whether *Impression* of it you please) excepting one most highly honoured Friend, (whose Name I must take leave to conceal) you are the only person who has condemned me for my acrimony in it, yet without selecting any determinate guilty passage in it. I had many other Friends of the *Protestant* Clergy, whose friendship and kindness to me never received the least abatement upon that account; on the contrary, they comparing my stile with that of several other *Catholick Controvertists*, expressed thier satisfaction in my moderation. I will only name two very knowing, and in a singular manner intimate Friends: the first is, Doctor *Earles*, lately *Lord Bishop* of *Salisbury*; all the tender effects of whole friendship, I may add, of his bounty also, I enjoyed till God took him away; a person certainly of the sweetest, most

most obliging nature that lived in our  
A. c.

56. The *second*, whom I may securely name, because he is also dead, (for out of due respect to some worthy Prelates alive I must name them only in my Prayers) is *Doctor Hammond*: To whom I being at *Paris*, caused my *Exomologesis*, as soon as printed, to be sent, and presented. He in a short kind Letter gave me thanks, and without the least exception against the stile, gave this judgment of it, *That an aim & labour* (that was his expression) *did privily run through the whole contexture of the Book*. He did not further interpret wherein that fallacy consisted: But added, *We are Friends, and I do not purpose to be your Antagonist*. Alas, how happy had we been, if *Catholick Religion*, since it must be opposed, had been combated only by such *Antagonists* as he was? Indeed it would cause not only wonder, but indignation in any ingenuous man, to see such a person as *Doctor Hammond* treated with scorn, contempt, and virulence.

57. One clause more there was in *Doctor Hammond's Letter*, which I judge expedient to add, partly in gratitude to his memory, and also upon occasion of your telling the world, *that it was not devotion, but necessity, and a want of subsistence which drove me first*

out of the Church of England, and then into a Monastery. He, at the end of his Letter, kindly invited me into England, assuring me I should be provided of a convenient place to dwell in, and a sufficient subsistence to live comfortably; and withal, that not any one should molest me about my Religion and Conscience. I had reason to believe that this invitation was an effect of a cordial friendship, and I was also informed that he was well enabled to make good his promise, as having the disposal of great Charities, and being the most zealous Promoter of Alms-giving that lived in England since the Change of Religion. Yet rendring such thanks as gratitude required of me, I told him that I could not accept of so very kind an offer, being engaged almost by vow to leave all pretensions to the world, and to embrace poverty for my portion. Now besides such a Friend as this, I had many more, several near His Majesty; among whom, one especially there was of the highest rank, to whom formerly, upon the Rebellion in Ireland, I being destitute of a present subsistence, must acknowledge all gratitude due, for by his care alone I was provided of a condition both honourable and comfortable. So that if I had lost all other Friends, I had reason to assure myself he would have freely contributed, rather than extremity of want should have forced



forced me to quit the world. Moreover, at the same time I received great Testimonies of favour from Her late Gracious Majesty the *Queen-Mother of happy memory*, an indifferent Recommendation from whom to the *Court of France*, could not fail to have procured me a convenient subsistence. But truly I never solicited her, or any other, for such Liberality: True it is, that meerly of her own accord she was pleased at my leaving *Paris*, to assign me an hundred Crowns, to furnish me in my journey towards a *Monastery*. But this by the way.

58. Whereas, *Sir*, you affirm, that in the *second Edition* of my *Exomologesis* there are many *Additions*, especially of *reproaches against the Church of England*, &c. And moreover, that to a person expostulating with me, Why I left out the *Protestation of Obedience*, and a *Discourse touching Purgatory*; I should answer with passionate *Protestations*, that I never knew of the one or the other till I saw the *second Impression*: That my *Superiours* were offended with the first, &c.

59. *Sir*, unless you do believe, or would have the world believe, that I have made shipwrack of all common honesty and veracity, you will have some regard to the account I shall now give, with relation to this Accusation. In the year 1652. I received

at *Doway* a Letter from a Friend in *England*, signifying, that the Impression of that Book being spent, he was willing, if I thought good, to reprint it at his own cost. This Offer I was not unwilling to accept, and thereupon prepared and sent him about a Sheet full of *Additions* and *Alterations*. But I protest, as in the presence of *God*, that I cannot remember that one line of reproach against the *Church of England* was added by me: which if I had done in such a time when savage Beasts had left that *Church* desolate, would have been an act of most barbarous inhumanity, for which I should never have forgiven my self: If therefore any such *Additions* be to be found, I do with a clear Conscience disclaim them. But truly, *Sir*, I think there are none such; for I have employed Friends to examine, and compare the two Impressions, and they could not shew me any. True it is, they have found several passages wherein my stile has been much sharpened, but those passages only regard *Presbyterians*, and other *Sects*, which insulted on a *Church* which they thought they had destroyed, and the Revenues of which they had sacrilegiously divided among themselves. If this was a fault, at least it was not committed against the *Church of England*.

60. In the next place, as touching the  
Omission

*Omissions* very considerable objected against me, and an *Expostulation* of a *Protestant Friend* about them; and also about my pretended *Addition* of virulent *Express* us against the *Clergy* of *England*: I remember such an *Expostulation*, and never having had the patience to read twice over mine own *Writings*, much less to compare the *Editions*, I might believe that he had certain grounds to object both these matters to me, and therefore in my answer to him I might protest against having any hand in such alterations: But that I imputed them to my *Superiours Commands*, or that they had ordered the *Impression* of the *Book* without communicating it to me: this I do utterly protest against, and I take *God* to witness that my *Superiours* never required any *Alterations* to be made, nor interested themselves in the *Impression*, but left the whole business to my self alone.

61. The two *Omissions* are objected by you in these terms: *In the second Impression the Protestation of Duty and Obedience, which was in the first, was totally left out, it being not thought a fit Obligation for the Catholicks to enter into.* Truly, Honoured Sir, this is a terrible *Inference*, even in case there had been such an *Omission*. And yet it would have pleased me if it had proceeded only from such a *Pen* as is that of the *Author* of

the *Seasonable Discourse*: who, as I am now informed, seeking poyson wheresoever he can hope to find it, has transcribed this passage into a later Book, called, *The Difference between the Church and Court of Rome*; and moreover, as became him, has made an *Addition* of one falsity more, saying, that *Mr. Cressy having in the first Edition of his Exomologesis made a Protestation of his Duty and Obedience to the Churches Authority, corrected it in the second.* Who can hinder such *Pens* from sprinkling their *Venom* where they please? But the comfort is, no man sure will take him for *A Person of Honour*. You add, *the Discourse made of Purgatory was likewise left out, because I had mistaken the Tenent of my new Church in that particular.* Truly, Sir, I was extreemly surpris'd at the reading this passage: and never having read or compared the two *Impressions*, I did not doubt of mine own guilt, yet not of mine own, but of him who had taken the care of the *Press*, for I was assured I had never ordained such *Omissions*. But as soon as I had recourse to the *Books*, my surprise, but on a quite different ground, was renewed, and a great joy I had also in perceiving that your severe Accusations of me were not grounded on any discoveries made by yourself, (for it is manifest that you never yet read my *last Edition*) but upon a false, malicious

sicious Information given to you by some one, who was desirous to incense you against me, and knew there was no way thereto more effectual than by painting me as a virulent enemy of the *English Protestant Clergy*, and a Renouncer also of my *Fidelity* to His Majesty. I confess I wondred if any person of your condition should have had the patience to read, and, with attention, compare any thing written by so worthless a Pen as mine. But since it is not your self that I must now contradict, but a malicious *Informer*, who has wronged both your self and me, give me leave to say to that *Informer*, that there is not a word of truth in what he lays to my charge, for neither the *Profession of Duty and Obedience*, nor the *Discourse of Purgatory* have been omitted in the *second Impression*, no, nor one line, word or syllable changed by me in either, as your own eyes may inform you in the Pages 44. and 442. of the *second Impression*, and 76. and 612. of the *first*. Only whereas there was a tedious insinuating *Preface* before the *Profession of Duty*, intended, by way of *Supplication* to have been presented to the *Parliament*, he who took care of the *Impressions* thought fit to leave it out, and indeed that he had reason not to swell the *Book* with such unconcerning stuff, your self, if you read it, will easily be of the same mind.

There being therefore no omission of the *Profession of Obedience*, a reason cannot be given of that which is not. Yet a reason has been given (not by your self certainly, but) by your *false Informer*, and a reason of a very dangerous consequence, not to my self only, but my *Superiours* also, as it were repented, and revoked a *Testimony of our Fidelity as not a fit Obligation for Catholicks to enter into*. But now, *Honoured Sir*, after all, I will take the boldness freely to tell you, that I am heartily sorry, that that *Form of Profession of Duty* had not been quite left out; and I believe I shall, before I conclude this *Apology*, give you a sufficient reason for it, but quite different from that mentioned by you.

*Vid. Sect.*

III.

62. Yet I do not pretend so wholly to justify my self, as not to acknowledge that there may have unwarily flowed from my Pen some few Phrases and Expressions distasteful to the *English Clergy*, even to such as in an especial manner honoured me with their friendship. Among which there are two particular passages which have given great offence to a worthy *Prelate*, whose favour and kindness I had from my younger years enjoyed in *Oxford*. That which he esteemed both most false and injurious, was my saying, *That the Presbyterians had constrained the whole Kingdom to forswear the Religion*

*Religion in which they had been bred.* But truly, under favour, I do not understand wherein this Expression was either false, or injurious to *Loyal Protestants*. For certain it is, that at the time to which that Speech had relation, the *King's Enemies* were *de facto*, Masters of the Kingdom, and that all the Authority and Power both at *Westminster* and in the *Field* were employed, most unjustly, to constrain all men to swear to the *Scottish Covenant*: In which they so far prevailed, that the whole face of the Kingdom, both as to *Doctrine* and *Discipline*, was entirely changed, and become *Presbyterian*. And this was all that I did, or could mean by that expression, the truth whereof was too too manifest. To whom therefore any injury was done by me in that passage, I cannot yet imagine. For though it was too true that the whole Kingdom, as to the publick profession and practise, had forsworn the former established *Religion*, yet it does not hence follow, (neither had I the least thought of inferring such a consequence) that all, yea, or that any considerable number of *English Protestants* had subscribed and sworn to the *Covenant*, (no more than that *Roman Catholicks* had done so :) On the contrary, I knew that both the *English Clergy* and *Protestant Gentry* had generally suffered the loss of their Churches and Estates

states for refusing to take the Covenant, and to acknowledge the *Usurpers Authority*. Neither had I the least thought that the foresaid publick *Change* introduced by Violence and Tyranny, had diminished the Right which the *Protestant Religion* had to be justly esteemed the *Religion of the Kingdom*, no more than the *Usurpers* invading the *Regal Throne*, could any way prejudice His *Majesties Title* thereto.

63. But a *second passage* there is offensive to the said *Venerable Prelate*, which I do acknowledge more difficult to be defended or excused. It is my saying, That *several of the wisest and learnedst of the Clergy* had been content to buy their security with a voluntary degrading of themselves from their Offices and Titles. Now in some degree to qualifie a resentment which the *English Clergy* may not unreasonably conceive from this passage, that which I have to represent is, That when I wrote the *Book* I was in a Foreign Country, so that whatsoever I could write touching our own Affairs, I must have received from Information by Letters, or Friends: And by such Information I wrote this particular passage. 'Tis true, before I left this Kingdom, the unworthy miscarriage of that ungrateful, perfidious Prelate, *D. Williams, Archbishop of York*, was publickly known and abominated. And too credulous I was



of some few Examples of something alike, though far less heinous a nature, which were written or brought out of *England* to the place where I then resided, which I afterwards found to have been groundless, but (till now) too late for me thus publicly to disavow.

64. Before I quit this troublesome Book, (my *Exomologesis*) I conceive my self obliged to do right to a learned Doctor of the *Church of England*, (*Dr. Tillotson*) who in a Book written against another *Catholick Adversary*, takes occasion, *quasi aliud agens*, to produce a passage in my *Exomologesis*, changed in the *second Impression*, and, as he affirms, *changed with great dissimulatio*. A Copy of his Book I have not at present, and therefore I cannot cite his words: but to my best remembrance they regarded a saying of mine in the 40. Chapter of my *Exomologesis*, of the first Impression, wherein I had called the word (*Infallible*,) *a word to me unfortunate*, and I had also said that Mr. *Chillingworth* combated with that word with too much success. Whereas in the *second Impression* that same passage (which by a new division of the parts of the Book, fell to be in the 20. Chapter of the second Section) was so changed, as to impute the said success and unfortunateness, not with regard to *Catholicks*, but himself only and his fol-

*An Epistle Apologetical.*

lowers, who to their great harm took advantage unnecessarily of the utmost importance of the said word, beyond what his *Adversary* would have required. And as for *Catholick Controversists*, I endeavoured to excuse their employing that word to signify thereby alone the unappealable *Authority* of the *Catholick Church*. I cannot with any confidence affirm, that I have given an exact account of the particular proofs alledged by *Deſr Tillotſon*, to juſtifie his imputing to me a very *miſ-becoming diſingenuity* in the alteration made. Neither is it needful, the fault being manifeſt. But I am willing that my Pen ſhould here publickly acknowledge the juſtice of that imputation; and I will not give cauſe a ſecond time to have the ſame *diſingenuity* laid to my charge: for I will very ſimply and ingenuouſly relate the occaſion and motive of the ſaid *diſingenuous change*; which was this: A certain ancient *Venerable Religious Father*, who for *School-Learning* and ſkill in the *Canon-Law* was the moſt eminent perſon in all theſe *Provinces*, knowing my intention to reprint my *Exomologiſis*, and being, I conceive, not will pleaſed that a diſ-reputation ſhould be caſt on that ſort of Learning in which he excelled, earneſtly ſuggeſted to me a qualification of the ſaid paſſage in my *Book*, and withal aſſured me, that the *Cenſure* I had given

given of an expression or *Term* for so many ages in general use among *Catholick* *Contravertists*, and *Schoolmen*, would every where give great offence: And therefore, though he would by no means counsel me to prejudice *Truth*, yet that it was not always necessary to discover every thing that is true. Therefore his advice was, that in the *new Impression* I should retrench so much in that *Chapter*, as reflected with disadvantage on those *Catholick Writers* who made use of the word, *Infallibility*. Thus he advised me, and thus out of *Reverence* to the person I complied with his desire: For which I cannot (as I said before) blame *Dr. Tillotson*, for charging me with *disingenuity*.

65. The next Book, which I justly pretend to be guiltless of the crime of reviling the *Church of England*, is a short *Treatise*, named an *Appendix*, in which are cleared certain mis-constructions of my *Exomologesis*, published by *J. P.* Author of the *Preface* before my *Lord Falkland's Discourse of Infallibility*: which is annexed at the end of the second Impression of my *Exomologesis*. The said Author *J. P.* I never had the happiness to know, but I wish, if *Catholick Religion* must be opposed, it may always find such *adversaries*, that is, persons endowed with very considerable parts of learning, and acuteness, enabling them, with as much advantage

as

as their cause will afford, to maintain it, and in maintaining it, not to wander into unnecessary excursions, and to use a stile, though not void of sharpness, yet such a sharpness as will not be ungrateful, even to their opponents, much less expose them, and all their party, to utmost danger. Now in my *Answer* to this unknown *Author*, I think I have not, I am sure I intended not to give just offence to him, or any other *English Protestant*.

66. Yet this is the only *Treatise* against which a most *Noble Friend*, besides a general reprehension, instanced in a special passage which he thought fit to be sharply censured: and this passage was my naming it, *The late Church of England*. Now, surely, *Sir*, none who know me can judge me so utterly void of *Humanity* or *Reason*, as to think that I meant this expression in a sense of insulting or of contentment, in seeing a *Church*, of which all the *Friends* I then had were members, (as I then verily thought) destroyed by cruel *Sectaries*, the little finger of whose *Governours* would be heavier to poor *Catholics*, than the loins of the former *State*.

67. I must therefore acknowledge that at the time of writing that short *Treatise*, I did (and who almost did not?) despair of ever seeing a restoration of the *Church of England*, to its former splendour, though  
many

many were not out of all hope, considering an impossibility of a constant union among those *Sects*, that his *Majesty* might happily return. I well remember that in *France*, attending a certain Noble Person of very high Condition, and special trust near his *Majesty*, I once, in discoursing ask'd him this *Question*, *Whether he thought not, that it was in his power to have hindred the restoring of the English Hierarchy?* to which, after considering a while, he answered, *He thought it was.* Whereto I replied, *Alas, my Lord, how dare you adventure your soul for all eternity, in a Church which your self could have destroyed?* Thereupon he entred into a *Discourse* touching the nature of a *Church*, of which he concluded I had a wrong *Notion*.

68. But as for his first *Answer*, I believe there was scarce any one who then doubted but that a small power would be of force enough to hinder the reviving of the *Church of England*: yea, most men thought that even his *Majesty* with all his interest, and endeavours, could not have been able to have effected it, considering that all *Sects*, though in other regards disunited, yet unanimously conspired to the destruction of *Episcopacy*. Therefore it argued more than heroical magnanimity, and zeal also in his *Majesties* attempting, and executing such a design, from which such an incredible number of them  
not

not quite-unarmed *Opponents* could not deter him, though also thereby he obstructed the flowing into his *Exchequer* whole *Rivers* of rich spoils belonging to the *Clergy*. And truly, in both these regards it ought to be acknowledged by all *English Protestants*, that the said *Noble Person*, being then the most inward *Counsellor* to his *Majesty*, shewed himself of proof both against fear, and avarice; since no doubt, a considerable advantage might have fallen to his share likewise in those spoils. These things therefore considered, I humbly conceive, that the forementioned phrase (*The Lute Church of England*) spoken at such a time, did not merit an extraordinary *Censure*: considering also, that as a particular *Church*, and of such a peculiar fabrick, it cannot appropriate to it self an *Indefeasibility*, or challenge share in the *Promise of Christ*, that the *gates of Hell* shall not prevail against it.

69. The next Book was the *Answer* to *Dr. Pierce his Sermon*. In which I never heard any thing challenged as disrespectful to the *English Clergy*, excepting one line, for which my worthy Friend *Dr. Earles*, then *Dean of Westminster*, gave me a friendly chiding, though to say the truth, it was in his *Wifes* quarrel, who was much offended with it, and I confess, with some reason. And besides this, there was one passage in it, at which I my self

self have been much displeased: which is the very first leaf in the *Book*: To which also doubtless I had regard when in conversing with the *Protestant Expostulator* before-mentioned, I complained of injuries done me, being absent in the printing of my *Books*. For having left the said *Answer* with a friend in *London*, who undertook the care of the *Impression*, certain Friends of his thinking I had begun the *Answer* too abruptly, they willing to be in alieno libro ingeniosi, framed an entrance into the *Book*, full of taunting, and contempt against the *Author* of the *Sermon*. And having sent me enclosed in a Letter the first sheet, I was moved with such indignation and shame at the reading of it, that I protested, unless that entrance were taken away, I would in a printed paper publicly disavow the work. For, besides my natural abhorring of uncivil language, especially in *Controversies* about *Religion*, I judged that a *Writer* did himself wrong, who first having contemned, and undervalued a *Book*, yet thought it necessary to be seriously answered. Upon my resentment of this injury done me, the *Authors* of that *Preface* abolished the first leaf, but wanting matter to fill up the void space, they qualified much the former uncivil language, leaving it as it now appears. I took the greater care not to give too much offence no the learned *Preacher*, because I

E. had

had been informed by some of his inward Friends, that it was with great unwillingness, and out of necessary obedience to one who had right to command him, that, in a time when a persecution was renewed against *Catholicks*, he took such a subject for his Sermon at Court. And indeed his unwillingness to pursue such a quarrel; gives testimony hereto, though it is well known, that he is not inferiour to *Dr. Stillingfleet*, either in learning, language, or any abilities to manage a Controversie to the best advantage. And I assure you, Sir, it is a great comfort, and satisfaction to poor *Catholicks*, that since they must be persecuted, their Persecutors have not been any *English Protestants* of the ancient stamp, but a new adopted race, who it seems cannot forget that *Catholicks* have declared themselves Enemies to the *Masters*, under whom our new *Convertists* have been bred.

70. One Book yet remains, and but one, which I am concern'd at least to excuse, if not to justify to be free from this crime of reproaching, or reviling the *English Church*. (For I suppose my *Sancta Sophia*, and likewise my *Reflections on the two Oaths*, are out of all suspicion, at least of this fault.) That Book is a short Answer to a short Pamphlet, published by Mr. *Edward Bagshaw*, a too well known troublesome Secretary, in which he

un-



undrtook to give a deaths-b'low to the *Infallibility of the Catholick Church*. But the weapons used by him were so blunt, and the arm which wielded them so weak, that the stroke was not at all felt. The only *Motive* therefore inducing me to publish an *Answer* to so unskilful a *Controvertist*, was to discover his ignorant mistaking of the *Point* controverted, and especially his malice against *Catholicks*, which therefore deserved to be apprehended by us, because to the disgrace of the *Church of England*, he writes in a stile as if he would make the world believe that he had a *Commission* from the *Protestant Clergy*, to be their common *Advocate*, and in their names to vent his own impotent malice: for throughout the whole *Book* he shows himself exceeding zealous to defend, forsooth, the *Protestant Church of England*, and not his own miserable *Seet*, against the *Papists*. Now who could restrain indignation, hearing such an one crying out aloud, *We apples swim?* This short Treatise of mine therefore, at least, I believe, will escape your *Censure*?

71. These are the Books, *Honoured Sir*, which I judged reasonable, and requisite to be ranged in a rank divided from that which was written against *Dr. Stillingfleet*. In all which a *Controversie* in several *Points* being debated against the *Doctrines* of the *Church*

of England, I could not, without shewing my self a *Prevaricator*, abstain from imputing *Errors* to *Protestants*, and shewing the ill consequences of such errors, but it was never my intention to give any scope to unseemly passions, against persons, from none of whom I had received any injuries, but on the contrary, from many of the most considerable among them, not a few signal obligations. If now and then an unwary phrase has drop'd from my pen (and I am sure there are not many such) I shall be far from justifying them, but on the contrary, I here publicly revoke them. And for the future I dare challenge even *Dr. Stillingfleet* himself to try his skill upon me, whether by any contempt either of my Person, or Writings, he can force me to answer in a language which shall need such another *Apology*. Some worthy friends told me, that there was at this time, a necessity I should endeavour to excuse my self from acknowledging the justice of all your severe sentences against me, considering, that others also were wounded by them. But certainly one *Apology* against personal imputations will be sufficient; and God willing, I shall spend my declining days more to the profit of my soul, by silence, and patiently suffering injuries, though silence should be interpreted a confession of guilt: then by composing, with great loss of pre-

cious time, and publishing *Books*, regarding the qualities of persons, which *Books* are scarce ever half so long-liv'd as a yearly *Almanack*, and which serve only to increase the uncharitableness, and injustice of this present age, in which men will be sure to censure all *Books*, and *Persons*, and are indifferent whether they condemn the *Plaintiff* or *Defendant*, or both.

¶ 6.

*There was no intention of Reviling the Church of England in my Book against D. Stillingfleet.*

72. **N**OW I come to the fatal *Book* against *Dr. Stillingfleet*, touching *Fanaticism*, which forced you, *Sir*, to open a passage to all your indignation against me, for my reviling reproaches against the *Church*, and *Clergy of England*. I fear now that no excuse of so great a crime will be admitted by you, and that to pretend to justify myself would be taken for an affront. Yet, *Sir*, truth is bold, and I dare pretend not only to justify my intention, and manner of writing in such a stile, but my hope also that the said *Book* would deserve to be favourably accepted by the *English Clergy*.

73. Now the ground of my justification is a firm perswasion that the present *Church*

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of *England* is the very same that it was when both of us received our *Baptism* in it; by which *Baptism* we became *Members* (under favour not of the *Church of England*, but) of that *H ly Catholick, and Apostolick Church*, of the belief of which our *God-fathers*, and *God-mothers* made a publick *Profession* for us.

74. This perswasion therefore remaining still the same, I do confidently affirm (and I protest my intention to have been) that not any of those sharp phrases and *Invectives*, ought with any justice to be interpreted as meant against the *Church of England*, or the the *Doctrines* and *Discipline* of it established by *Law*, but only against *Dr. Stillingfleet's Church*, which he desires indeed should pass for the *Church of England*, but which really is removed from it at a greater distance and opposition, than is the *Church of Geneva*. And to demonstrute this, it will be sufficient to take a prospect first of the fabrick of *Dr. Stillingfleet's English Church*, framed by himself upon *Mr. Chillingworth's Authority*: and next of the *Church of England* established by *Law*, as she represents her self in her *Articles of Religion*, and *Ecclesiastical Constitutions*.

75. First then *Dr. Stillingfleet* has made his *Church* perfectly visible throughout, even from its very foundations, or *Principles*, of which the two most considerable, and which involve all the rest, are the *thirteenth*, and the *fif-*

*fiftenth* : The words are these : *Such a Princip-*  
*particular way of Revelation being made choice* 13-  
*of by God (for the means of making known his*  
*will in order to the happiness of mankind) as*  
*writing, we may justly say, that it is repug-*  
*nant to the nature of the Design, and the Wis-*  
*dom, and Goodness of God, to give infallible as-*  
*surance to persons in writing his will for the*  
*benefit of mankind, if those Writings may not*  
*be understood by all persons who sincerely en-*  
*deavour to know the meaning of them in all*  
*such things, as are necessary for their salvation.*  
*And consequently, There can be no necessary sup-* *Princip.*  
*posed of any infallible Society of men, either to* 15-  
*attest, or explain those Writings among Chri-*  
*stians.*

76. Is such a Church as this, Honoured Sir,  
 securely grounded ? Can you think it a crime  
 in any rational man to call this Church fan-  
 atical? But why do I talk of a Church? In all the  
 Doctors Principles there is no mention of any  
 Church at all, as a Teacher or Interpreter;  
 not the least regard had to such needless per-  
 sons as Teachers, or Govern urs, Bishops, or  
 P. e byters : All are sheep without shephe ds,  
 or shepherds without sheep. There is nothing  
 to be found (I mean for his sort of Prote-  
 stants) but a Book, which all must read,  
 though they cannot read, and in it find the  
 way to heaven ; a thing so easie in the Do-  
 ctor's opinion, that even the blindest man can-

not miss it, so he will consult that *Book*. But I must recal my word : The *Doctōr* indeed does mention a *Church*, or *Society*, and that an *infallible* one : but it is only mentioned to be rejected. Now certainly if he reject that *Church* which, if any *Church* can have any obliging Authority, may challenge the greatest on earth, he will much more reject any inferiour Authority or *Church*. Yet since he will take it ill if we do not call an *Assembly* of his *auditors*, a *Church* : please to consider, that in this *Church* every man, the most ignorant and stupid, must by his own light, know, first, that *God* has left his whole will touching his salvation in *Writing*. 2. That this *Writing* comprehendeth thirty eight *Books* given by *God* to the *Jews*, and twenty to *Christians*. 3. All these *Books* this ignorant man must (by his own light still) know to be both safely conveyed, and truly translated, though he be not able to read either the *Original*, or *Translation*. 4. He must out of all these *Books* be sure not to miss in collecting all the *Texts* containing *Doctrines* necessary to his salvation. 5. And likewise he must be assured by his own light that he conceives the true sense of all these *Texts*, though he know that there are great quarrels among learned, and pious men about the sense of those *Texts*. 6. For he must be obliged to believe, that there is not on earth any,  
either

either Person or Society, *infallible*, to which he can be bound in Conscience to submit his judgment, or commit the care of his Soul.

7. Lastly, He must have so firm a memory, as to be able to reject *Roman Doctrines* because not contained in Scripture. This is *Dr. Stillingfleet's Church of England*, and so firm is the *Rock* upon which it is ground.

77. Now whether that *Church of England*, wherein we were *Christned*, and when we were *Christned*, relied upon such a Foundation as this, may quickly be discovered by reading only her *Twentieth Article*, which begins thus, *The Church* (of England surely) *Art. 20,*  
*hath power to decree Rites, or Ceremonies, and Authority in Controversies of Faith.* By the *Church* here she must needs mean the *Governours, or Pastours*, and authorized *Teachers* of the *Church of England*, for none else meddle in prescribing *Ceremonies*, or determining *Controversies* of Faith. And *these*, saith she, *have Authority*, [that is, no doubt, in her meaning, not an usurped, but] *lawful Authority*. And if so, then she intends that all her *Subjects* and *Disciples* should esteem themselves obliged in Conscience to submit to her *Decisions* both about *Ceremonies* and *Controversies*. This submission if any of her *Subjects* interpret to be only *external*, or to imply no more than not openly refusing *Ceremonies*, or opposing *Decisions*,

Constit.  
2, 3, &c.

sons, she will not be contented with it. This appears plainly in her Constitutions, Established, and Published by Regal Authority, under the Great Seal of England: For, from the second Constitution to the tenth, all Impugners of the King's Supremacy, or that affirm that the Church of England is not a true, and Apostolical Church: Likewise all Impugners of her Articles of Religion: of her Ceremonies: of her Government by Bishops: of the Form of Ordinations: Moreover, all Authors of Schisms: and Maintainers of Schismatics: all these are denounced Excommunicated ipso facto: from which Excommunication they cannot be absolved and restored, till after they have repented, and publicly revoked such their wicked Errors: that is, they must acknowledge themselves to have been in an Error, a wicked Error, of which they must repent, and publicly revoke it.

78. This Authority therefore challenged by the Church of England Established by Law, is manifestly an Authority over the Souls, the Judgment, and Belief of her Subjects: which Authority Dr. Stillingfleet's Church of England does expressly renounce. Therefore this is a mere imaginary Church, which has no subsistence but only in the fancies of a new brood of men, which appeared not in England till Mr. Cbilingworth's Book came forth. And of such a Church Mr. Cbilingworth

BRITANNICVM  
MUSEVM



worth stood in need, because he thought he could, with more ease to himself, defend Dr. Potter against his Adversary F. Knott, by depriving the Church of England of her Authority, and laying new Principles of a Church, the same which Dr. Stillingfleet has borrowed, and artificially spread out, and which are greedily embraced by our Young Divines, because they reduce the main Dispute between Catholics and Protestants to an exercise of wit and fancy, about *Adjectives* and *Participles* ending in *bilis* and *dus*, and ease them of the same tedious labour of reading and citing *Fathers* and *Councils*, which former learned *Controversists*, *Bishops* and *Doctors*, thought necessary to undergo.

79. Now the reason why the Church of England assumes an Authority obliging her Subjects to a submission of judgment, as well as to external Conformity, (which other *Sects* cannot without a shameless impudence pretend to, and yet do most tyrannically usurp) seems to me to this: Because she does not look upon her self to be a new-created Church, but as remaining still a Member of the Catholic Church, govern'd by Pastours endowed with Authority received thence, and continuing in a Lineal Succession from St. Peter: And, as supposed a true Member of the Catholic Church, her Clergy National  
or

or *Provincial*, to have right, according to frequent practise in the *Ancient Church*, to call *Synods*, and therein reform *Discipline*, and extirpate such *Doctrines* as they judge erroneous, how far spread soever they may be: yet in doing this, with the peaceable *Spirit* of St. *Cyprian*, [ as to other Churches ] *Neminem judicantes, aut à jure Communionis aliquem, si diversum senserit, amoventes*; whereby they conclude themselves free from the guilt of *Schism*. Neither yet do they assume to themselves an absolute *Infallibility* in their *Ordinances*, and *Decisions*, but (as your self, Sir, have intimated in your second *Question* at the end of your *Book*) assuring themselves that as long as they remain true Members of the *Catholick Church*, they have this kind or degree of *Infallibility*, that they cannot fall into *Errours* excluding *Salvation*: and thereupon they judge they may oblige their *Subjects* to a submission of judgment, and excommunicate *Dissenters*; since no danger can follow in case it should happen to be an error to the belief whereof they submit; especially considering their constant *Profession*, that they will all conform to the *Determinations* of a true, free, and legal *General Council*.

80. Such a Notion I conceive all *English Protestants* had of the Church of *England*.

land, and her Authority, till Mr. Chillingworth published his Book. Upon such grounds, I am sure, our late worthy and learned Friend Dr. Steward, thought he could sufficiently justify the Church of England against the Roman Catholick Church her imputing Heresie or Schism to Protestants. And on the same grounds did the most learned among Protestant Bishops proceed in their Controversies: for can you think, Sir, that Bishop Andrews, Bilson, Montague, Laud, Morton, &c. ever entertained a thought, that all Christians whatsoever may with their own Light, both find all points of necessary belief in the Scriptures, and also comprehend the true sense of them? and that not a Soul in England was obliged to believe a word of the Doctrine established?

81. Dr. Stillingfleet's Church of England therefore seems to me so far from being that Church which has been Established by Law, that it is the most irrational Church that ever was. The Church of Geneva, or Holland, or other Calvinists, though grounded on this most presumptuous Principle, That they judge of Scripture, and its sense, only by an internal infallible Light of God's Spirit, yet that being once supposed, they proceed rationally thereon, when they oblige all their Subjects to submit their judgments to the Teachings of those respective Churches, or

to their *Synods of Gap, Dort, &c.* Whereas Dr. *Stillingfleet* exempting all persons from an Obligation of yielding an internal Assent to any *Decisions* made by *Superiours*, dissolves the very nature of a Church, and deposes all *Superiours*.

82. But in opposition to this, you say,  
*Pag. 197* *Sir, That it is a proof that Dr. Stillingfleet's*  
*Ob.* *Principles are not destructive to the Authority*

*of the Church of England, because the Presbyterians, Anabaptists, or Independents, those enemies of hers, who have been so vigilant and industrious, so many years, to make her totter, have not made use of the said Principles, nor so much as taken notice of them.*

*Sol.*

*H. ret. I answer, They have not made use of them against Dr. Stillingfleet's Church of England, because they are not Fools. For though they may seem to have a great advantage against him, by saying (besides their acknowledgement of the evidence of Scripture in necessities) That it would be madnets in them to leave God's Spirit, their own infallible Interpreter of Scripture, in other points also, for his fallible common Reason, which is not able to give assurance even in natural things, as whether the Earth move, or stand still, by which means they being now Spiritual Christians, would become [ψυχαι] animal Men. And moreover, that they interpreting Scripture by the Spirit, may*

may force men to submit their judgments to them : Whereas it would be ridiculous to submit to a Church which allows every one to judge of the sense of *Scripture* by their corrupt private reason. These sure are notable Advantages on a *Spiritual Churches* side. Yet on the other side they foresee, that, by such opposition, they shall sadly expose themselves to his deriding *Rhetorick*. For his *Reason* will make their *Spirit* miserably ridiculous : He will bid them to make proof to him that they interpret *Scripture* by the *Spirit*, and to shew when, and which way the *Spirit* left *English Protestants* to agitate them : and also by what marks they know, that all of their own faction have the *Spirit*, and they alone, though other *Sects* dissenting and opposing them, do ground their opposition on the same *Spirit*. Now it being impossible for any of them by the help of their *Spirit* to answer a word of sense to his *Reason*, they will lamentably remain at his mercy : Therefore they will not meddle with him. And moreover, they foresee that the *Church of England* will not account herself touch'd in this Dispute : For she will renounce both *private Reason* and *private Spirit*, and tell them that they must receive the sense of *Scripture* from her. Therefore very wisely they will pursue their old way against her, and tell her, that she has received

ceived her *Authirity* from *Idolaters*, yea from the *Pope*, whom her own *Bishops* call *Anti-christ* : And *God* forbid that they should submit to such an *Authority* : And for her *Ex-communications*, they account them no better than *bruta fulmina*, on condition that their *Purses* may not be touched.

83. Having therefore, in my own persuasion, invincible Reasons to make this judgment of *Dr. Stillingfleet's Church of England*; and moreover, not having ever heard, and being confident that I never shall hear, that any one *English Bishop* did, or will so far betray themselves as to allow the grounds on which *Mr. Chillingworth*, and after him, the *Doctor* proceeded, can you, *Sir*, think it just to render me the Object of the general hatred of *English Protestants*, by transferring (as you have done) on the *Church of England* all the sharp and scornful *Invectives* which I have made against *Dr. Stillingfleet's Church*? It is not, I assure you, the *Church of England* that I taxed for want of *Miracles*, which are not indeed at all necessary, in case she be, as she professes, a true Member of the *Catholick Church*. But it is *Dr. Stillingfleet's Church* from which *Miracles* are to be required, since it is a *new-fashioned Church*, the like whereof was never seen before the last Age. And it is only *Dr. Stillingfleet's Church*, to which I upbraided the  
exclu.

exclusion of a *Religious Profession*, which was never condemned by the *Church of England*. And the like I affirm with regard to all other passages in my *Book*, which have raised such indignation in you against me: Which indignation, I hope, you will have the goodness to qualify; when you shall read this my *Defence*, to which I add also once more, that if there be any phrase in any *Book* written by me, which may probably be esteemed a reproachful reviling of the *Church* or *Clergy of England*, I do here revoke, and ask pardon for it.

¶ 7.

*Concerning my Lord Falkland, and detraction from his memory imputed to me.*

84. **I** Will here in the next place, in regard of the affinity of the *Subject*, annex that *special Head* among your manifold Accusations against me, which concern the Vindication of the Honour and Esteem of my Noble dear *Lord Falkland*, aspersed, say you, most ungratefully, and falsely by me with the *Character of a Socinian*. Truly, *Sir*, it was not without some contentment to me, to see any one intermixing himself in clearing the Reputation of that *Noble Person*, the greatest Ornament to our Nation that the last Age produced, and which cer-

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tainly

certainly could never with justice be blasted by any *English* Pen or Tongue.

85. I was, I confess, extremely astonish-  
ed to find my self called to the Bar upon  
that account; and to see that the ground of  
my *Inditement* should be a double Narration  
in my Answer to Doctor Stillingteet, how I  
presented D'aile his Book [*du vray usage des*  
*Peres*] to my Lord Falkland, which he gave  
to Mr. Chillingworth, and shortly after sent  
to me, being then in Ireland, a Letter of  
Thanks, especially in Mr. Chillingworth's  
behalf, because the said Book had saved him  
a tedious labour of reading most of the  
*Greek and Latine Fathers*, to whose Doctrines  
he had engaged himself to conform his be-  
lief. And further, in pursuance of my Nar-  
ration, I added, how Mr. Chillingworth  
(thanks to D'aile) being now become a  
Protestant, and having an intention to de-  
fend Dr. Potter against his Adversary F. Knott,  
was induced, by occasion of a Socinian's  
Book which he had met withal, to proceed  
in the Controversie against *Cathelicks*, upon  
far different grounds from those which had  
been made use of by former learned Protes-  
tant Bishops and Doctors; For in stead of  
appealing to *Antiquity, Councils, or Fa-  
thers*, for the sense of *Scripture*, he resolved  
to appeal to the *Scripture* alone, and this  
interpreted by each ones own Reason and  
Judg-



Judgment, since in all necessary *Points* it is to plain, as he pretends, that none can mistake the sence of it, or be obliged to submit his Reason to any *external Authority* interpreting it; and Errour in places difficult, will easily find pardon.

86. This is the sence of the double *Narrative* on which you ground your Accusation; you are willing also to question the truth of the Narration, and to make me pass for a wicked person guilty of forgery. All I can say hereto is, to protest here in the presence of *God*, that I have not willingly failed in any one material circumstance of this short story: and since I am sure that it is true, it exceeds the bounds of *Omnipotence* to cause that which has been, not to have been. Only as to the determining the precise year, I dare not engage my credit upon an ill memory.

87. Now, *Sir*, by what *Logick* do you from this *Narration* infer, that I aspersed my *Lord Falkland* with the Character of a *Socinian*, since he is not so much as named in the second Narrative where the word *Socinian* is found? Truly I protest on my Conscience, I was so far from that, that I had not a thought of imputing *Socinianism* to Mr. *Chillingworth* himself: neither had I any just ground from what I there related.

88. For Mr. *Chillingworth* having been disheartened by *D'aile* from appealing to the *Holy Fathers* of the Church, and being too ingenuous, or rather out of fear of God, not daring to pretend to *Divine Illuminations* against his Conscience, and which he could not justify, gladly made use of the grounds which he found first in a *Socinian's Book*, who in stead of a private *Divine Spirit*, substituted *common Reason*; as the only proper Judge of the sense of *Scripture*: And upon these grounds precisely has he proceeded through his whole *Book*. But, Sir, is this sufficient to make poor Mr. *Chillingworth* pass for a very *Socinian*? Does the making *private Reason* Judge of the true sense of *Scripture*, inter, that neither *Christ*, nor the *Holy Ghost* are *God*? that the pains of *Hell* are not eternal? that separated Souls have no being, or at least no perception? Or God forbid: for then how many innocent persons would be guilty of *Blasphemies* unawares to themselves? Then not only Mr. *Chillingworth*, but Dr. *Sirilingfleet*, and besides them, God knows how many more in *London*, and in the *Universities* of *England*, would be *Socinians*.

89. But as touching my Lord *Falkland*, I was so far from entertaining a suspicion, and much more from propagating that suspicion to others, that I believe there are in

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England scarce three persons besides my self, that are so enabled to give a Demonstration of the contrary, which was a solemn protestation made by himself to the greatest Pre-late of England, of his aversion from those blasphemous Heresies which had been most unjustly, by I know not whom, laid to his charge. It could not possibly therefore be, that my having found credit with two or three persons of the Church of England, Page 124 should have induced them to asperse his Lordship with so foul a stain. But upon whose credit soever they framed such a scandal, so nice a Lover of Veracity and Sincerity that most excellent Lord was, that his serious renouncing of such an imputation, ought to be esteemed by all Persons of Honour or Honesty a more than sufficient eviction of his innocence. And now, though I could not without much inward trouble read my self published a *Calumniator* of the Noblest Friend and Benefactor that ever I enjoyed, yet having an inward witness of mine own innocence, and an assurance also that no proofs could be made to appear, sufficient to justify such an imputation, I took no small pleasure in seeing your most generous Zeal in vindicating his Honour.

90. I beseech you therefore, Honoured Sir, let me no longer remain in your thoughts as a *Detractor* of that Noble Lord, who, I

perceive, was in a particular manner dear to your self also, and whose Memory ought to be pretious to every one who has any esteem of Vertue, Heroical *Fidelity* to His *Master* and *King*, incomparable Learning, and all admirable Endowments. I assure you I was so far from the least intention to blast his Memory, that I should judge my self justly liable to be condemned as defective in the Duties of Friendship, and Respect to so Noble a Friend, if in case God had ever placed me in a condition capable of doing any considerable good to others, I had contented my self with expressing my affection to him by a few elegant *Phrases*, and *windy Elogies*, having means and opportunity to raise his Family out of that narrow condition, in which that most *Noble Lord*, who had been no skilful Projector of profit to himself, had left it.

91. But having been incapable of this, I yet thank God, that the poor and contemptible condition in which I am, does not hinder me from being in a capacity of shewing my Gratitude in a way, I hope, far more advantageous to that *admirable Person* himself, than by any Commendations. For though you, *Sir*, condemn, as uncharitable, that *Position* of *Catholicks*, *That no Salvation is to be had out of the Communion of the Catholick Church*: Yet since all *Catholicks* grant

grant that this is not necessarily to be understood of an *Actual, External Communion*, but that many *Christians* of vertuous devout Lives, and having had a constant preparation of mind to prefer *Truth*, whensoever effectually discovered to them, before all Temporal Advantages, they dying in this disposition, though not externally joined to the *Church*, will be esteemed by our merciful Lord as true Members of his *Mystical Body, the Church*. And since it is most certain, that all the Alms, Prayers and Sacrifices offer'd to God by and in the *Universal Church*, are intended by her to be beneficial to all Souls departed, as far as they are capable, and according as God shall apply them. And lastly, since I am assur'd that my Lord Falkland leading a vertuous Life, despised all worldly things in comparison of necessary *Divine Truth*, and it being apparent by his *Discourse of Infallibility*, that he had framed a judgment touching the *Catholick Church* out of certain *Catholick Writers*, who represented it too disadvantageously to him, and not with such Qualifications as the *Church* her self has done: Upon these Considerations who can forbid me to desire, and even hope, that his Soul, though not by name recommended, may receive benefit and comfort, when at the *Altar*, and elsewhere, all *Catholicks* join in praying thus,

*Omnium fidelium defunctorum anime per misericordiam Dei requiescant in Pace, Amen?*

¶ 8.

*Concerning King Henry the Eighth.*

92. **A** Nother Crime it seems, of no ordinary heinousness, was my styling *King Henry the Eighth a Tyrant*, for with this I am charged once and again. You cannot, Sir, I am sure, believe, that I used that word in the same notion that men do when they call *Cromwel a Tyrant*, which imports a *Merciless Usurper*. Truly I meant no more thereby than what generally *Protestant Historiographers* and others write of him, that he was an unjust and *Merciless King*. I am sure *Sir Walter Raleigh* in the Preface to his *History* of *King Henry* was Father of his own most Gracious and Munificent Mistress, yet is bold to say, *That if all the Pictures and Patterns of a Merciless Prince were left in the World, they might all again be painted to the life out of that King's Story.* The occasion of my mentioning *King Henry* in my Epistle to the *English Catholics of Neapoli*, was his cruel dealing with their innocent, retired, devout Predecessors, several of whom he caused to be executed as *Traitors*, meerly because they durst not, simply upon his will, without any pre-  
VIOUS

Pag. 41,

240.

vicious instruction, debate, or consultation with his Clergy in a *National Synod*, renounce an *Article* of their Religion, for many Ages never questioned in *England*, or any other *Catholic Kingdom*. This seemed to me an *Act* in a high degree both unjust, and cruel: and not less cruel, and unjust. I dare say, does another *Act* of his appear to *Dr. Stillingfleet's Church*, I mean not only his beheading, but leaving a perpetual foul stain on the memory of his *second-best Wife*, the now exalted virtuous *Lady Anne Bullen*, Mother of *Queen Elizabeth*.

93. But as touching the so highly displeasing term, *Tyrant*, I do so much, and indeed to entirely defer to your *Honourable* judgment, that though I am unable to give a reason for it, yet I am now perswaded that I ought not to have named that word. For no doubt such persons of high condition, like your self, are exactly skilful in what terms we ought to speak to, and of, *Great Princes*. I wish therefore I could blot it out, and if *God* afford me life and opportunity to end my *Church History* after the *Conquest* (of which as yet the affairs of little more than two hundred and forty years are dispatched, and which will have its conclusion in the death of the same *King*) I will take heed of that unteemly word (*Tyrant*;) and moreover, I will consult with knowing persons  
how

how after the most tender manner, I ought to relate the actions of some of our *Kings*, which I must not always conceal, and I cannot with a good conscience but condemn.

¶ 9.

*Of Archbishop CRANMER.*

Page 79, 94.  
80.

**F**Orasmuch as concerns *Archbishop Cranmer*, whose memory (you say) will be preserved, as of a most worthy Prelate and glorious Martyr, notwithstanding the foul imputations cast by Mr. Cressy upon him [to wit, *Treason*.] For which Crime (you also affirm) that unhappy and ill advised *Queen Mary* rather desired to have hanged him, than to have him burnt for his Religion. But the Law would not extend to serve her turn that way; If it would, no man would have blamed her for having prosecuted him with the utmost rigour.

95. Honoured Sir, the Crime of *Treason*, I confess is foul; but the imputation of so foul a crime is not foul, unless it be groundless or false. Now I humbly conceive, how false soever that imputation can be proved to be, you have no reason to suspect me to be the inventor of it, and therefore not answerable for it. And so much confidence I have in your justice, being a person of Honour, that you will absolve me now that I shall produce *Vouchers* of that imputation, men of unquestioned



stioned credit, even with your self. In the first place therefore Fox your voluminous Martyrologist expressly says, *This is certain, Fox, p. that the Archbishop was shortly after cast into the Tower, and within a while condemned of Treason. Again, He appeared before the Lords in the Star-Chamber, where being accused of Treason, and seditious Papers, they sent him to the Tower. The same Fox moreover produces the Letters which Cranmer among others wrote to Queen Mary, commanding her to acknowledge Jane Grey to be lawful Queen, and to desist from challenging the Crown. In the next place Hollinshead affirms, that he was arraigned of Treason, not only for giving counsel to disherit Queen Mary, but likewise because he had sent Horse and Men to aid the Duke of Northumberland [then in manifest Rebellion] against Queen Mary. My third Voucher is Bishop Godwin, who writes thus, At first Godw. in it was thought fit to proceed against Cranmer vit. Mar. by Law, as guilty of Treason, because he had Reg. subscribed to the Decree touching the promoting Jane Grey to be Queen. Therefore on the twelfth of November, after he had been some time detained in the Tower, they accused him of Treason, together with the said Jane and some others. And they were all condemned as guilty of that crime. To these I might adjoyn other witnesses to the same effect, as Stow, Speed, Martin, &c. Only indeed I must confess, his kind friend-*

P. 1282.

P. 1279.

Hollinshead.

an. 1553

*Park.* in friendly Successour Parker tells us, in com-  
*mit. Mar.* tradition to his Juries and Judges, that he  
*Reg.* was evinced of Treason, in a form of Justice,  
 without Truth. But you may be pleased to be  
 now one of his Judges, and determine, Whe-  
 ther a man convicted of *dispersing seditious*  
*Papers*, of *promoting an usurping Queen*, of  
*commanding the lawfull heir of the Crown to de-*  
*sist from her Claim*, and of *sending Horse and*  
*Foot to the General of a Rebellious Army*, be not  
 legally guilty of Treason, and consequently,  
 whether the Law would not have extended to  
*sette Queen Marius turn to hang your most*  
*worthy Prelate and glorious Martyr for that*  
*Crime.*

95. And whereas you reprehend me for  
 saying, that the final judgment both touching  
*Ecclesiastical Government*, and *Doctrine* was re-  
 ferred by the same Archbishop to a King, of  
 about nine years of age, since I cannot but know  
 that in all Kingdoms hereditary the King is not  
 less King for being but nine years of age. and that  
 all sentences and judgments are as much referred  
 to him then, as when he is at full age. This last  
 clause I acknowledge: but that which I intind  
 on as a most infamous act in Crammer, was, that  
 he, an ancient Archbishop of Canterbury, in  
 his old age should shew such a slavish, sordid  
 disposition, as to expect instructions, and dire-  
 ctions in his belief from a *Secular Authority*,  
 even a Child; and again, that having all his  
 life

he made Profession of *Catholick Religion*, he  
 should in the end be in a readiness to submit  
 himself, and his *Church* to a *Sacrilegious Prote-*  
*ctor*, whilst, against the express will of *K. Hen.*  
 who had intrusted him, with others, in the  
 care of his Sons Education, he shamefully a-  
 buling the lovely innocent *Prince*, did in his  
 Name, and as by his Authority utterly abo-  
 lish the *Religion* of the *Kingdom*, professed  
 by all his *Ancestors*, and entirely change the  
 frame of the *Church*, both in *Doctrine*, and  
*Discipline*. Whether by the *Laws* of the  
*Kingd* the *Protector* had just power, during  
 the *nonage* of a *King*, to act in such a man-  
 ner the part of [an *Archum*] a *Destroyer*, I  
 am not able to determine. You, *honoured Sir*, I  
 believe can easily do it: but withal, you can-  
 not deny, that your glorious *Martyr Archbi-*  
*shop Cranmer*, forasmuch as concern'd his  
 Faith, made himself a *Disciple*, to be *Cate-*  
*chis'd* in the *Principles* of his *Religion* by a  
 Child of nine years of Age, who by virtue  
 of his *Fathers* lately assumed *Title*, was be-  
 come the *Head* of a *Body*, which had no re-  
 semblance with the former, either in *Belief* or  
*Government*. And that it was the *Child* him-  
 self in person whom the grave *Archbishop* de-  
 sired, and thought sufficiently enabled, to be  
 his *Catechiser*, we have his own acknowledg-  
 ment in a *Letter* written to *Chcek*, the young  
*King's Tutor*, which *Letter* is deservedly for  
 his

Fox, p.  
1179.

his honour recorded by Fox, in which we read this passage, *Ab Mr. Check, you may rejoyce all the days of your life, that you have such a Disciple, who has more knowledge in Divinity in his little finger, then we all have in our whole body.* The Protector indeed was the great Apostle of the Kingdom, but his Mission he must have received from his Pupil, both to preach a new Faith, and to consummate former Sacrilege: In the mean time the humble Archbishop remained in expectation what he was to believe, and in an uncertainty whether his Ordination were valid, or not. I will end this matter with the Character of Cranmer, given by Duditius an eminent Protestant, Cranmer, says he, seems to have been born and framed for dissimulation, which quality he made use of in all things through his whole life.

Dudit. in  
vit. Pol.

¶ 10.

*Of the Re-Ordination imputed to Catholicks.*

Pag. 250 96.

**T**HIS word, Ordination, puts me in mind of a dangerous Question, which you thought fit to propose, *How Mr. Cressy, and the rest who have received Orders in the Church of England, can justify or excuse their being Re-ordained after they change their Religion, since so many Councils have declared against it, and no one for it; and since the succession of Bishops is as plainly manifest in one Church*

*Church, as in the other. And what difference can there be assigned, why such as the Greek Church who come to them, are not Re-ordained, but those of the Church of England are compelled to be?*

87. Noble Sir, for any thing that appears in your *Animadversions*, you may be one of the honourable Judges, and perhaps possessed of the highest Office of *Judicature*, and therefore I humbly take leave in answering this *Question* to leave out Mr. Cressy's name, since he is loth to write, and publish any thing that may pass absolutely for an evidence under his own hand, against his own life in case he be suspected to be concerned in this matter, as you say absolutely he is. Indefinitely speaking therefore, and without a dangerous reflection on any one: those of the *English Clergy* returning to the *Catholick Church* are not permitted to exercise the *Sacerdotal Office*, without being (as you stile it, *Re-ordained*) but in *Catholick* language, simply *Ordained*, and of this several reasons are given: I will only name one: but such an one against which I cannot imagine a possible Reply: and that is a consideration how the *Form of Ordination*, and *Consecration* was purposely, and studiously changed by the *Church of England* to shew that she renounced that *Function* which, by the *Catholick Church*, yea, by the *Greekish* and all ancient Churches,

*Churches*, was esteemed formally essential to *Priesthood*, which is, *Consecrare, & offerre Corpus Domini*. She will have *Priests*, but she will have no *Sacrifice*, which two, I believe, have never been divided by any *Christian Church* before the last A. e. So that though the present *new Form* considered simply in itself, did not invalidate *Ordination* (for the *Greek Church* also *Ordains* in a *Form* different from the *Roman*) yet the declaring such to have been the *Motive*, and ground of the

Art. 31. change most certainly does. And that this was the *Motive* seems to me evidently collected from the 31. *Article* of the *Church of England*: The words are these, *The Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original, and actual: and there is none other satisfaction for sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said that the Priests did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous fables, and dangerous deceits*. Hence it is plain that the *Church of England* renounces that *Function* which the *Catholick Church* esteems essential to *Priesthood*, and consequently in *England*, *Priesthood* seems to be a new quite different *Order*, and far from being the same which is conferred in, and by the *Roman Church*. Therefore I conceive Sir, you had

not

no much cause to wonder or blame *Catholic Churches* for not admitting such persons to exercise the Functions of *Priesthood*, since neither their *Ordainers*, nor they themselves, ever had, nor intended to have such Functions or *Functies* conferred on them; but on the contrary esteemed them in a high measure injurious to our *Saviour's Priesthood*.

¶. II.

*Of several speculative Points of Controverted Doctrines. Of a State-Religion. And of Professions of Loyalty.*

93. **T**Hese, *Noble Sir*, are the several Crimes laid to my charge, I mean such as personally regard my self alone: Add these are my respective *Answers*. There may possibly be some more besides these in your *Animadversions*, which have escaped my Observation: though I think there are none so considerable, as would much oblige me to lengthen this *Apology*: a work, *God willing*, which shall be the last of this nature. There is another great Crime far more, *hainous* than all these, of which not my self alone, but many others better than my self are either accused by you, or rendred shrewdly suspected: which is, *a want, or perhaps a disability of giving satisfaction to the State of*

*our Fidelity to his Majesty.* This is in several places repeated by you, and most accurately  
 Pag. 245. descanted on among your nine Questions near the conclusion of your Book.

99. This is indeed a subject of great concern, and therefore deserves a more serious application, it being also the last ground of *reprehension*; with an *Answer* whereto my purpose is to conclude this *Apology*. For, *honoured Sir*, I beseech you not to take it ill, or interpret it a neglect, that I am silent with regard to several passages in your *Animadversions*, since the whole design of this *Apology* is the endeavouring to qualify the Indignation which you have conceived against me; and I doubt, imprinted in the minds of too many besides. Whereas therefore you have inserted Reflections, and Censures on several *speculative Points* of *Catholick Doctrine*, I may justly be dispensed with for interressing my self in such a subject: especially considering, that I do not find that you have a purpose to make Controversie your serious employment. If any professed *Protestant Controversist* shall borrow from you any arguments against *Catholick Tenents*, which he knew not before, as truly, *Doctor Stillingfleet* may, from your Discourse touching the nature of a Church, which is far less irrational, than his own, he may then begin to speak *de scribis Capellis*.



100. The sum of what you write, Sir, on this subject seems to me to be this. 1. You lay a certain new ground of your Discourse, which is, that besides Christian Religion considered according to its essentials (which are exceedingly few, and which are absolutely unchangeable) there ought to be acknowledged another Christian State-Religion containing other Doctrines not essential, both regarding belief and discipline, which may be altered, approved, or rejected by a National Church, though never so far spread, or never so long continued. 2. In consequence hereunto, you require me to explain what is the full intent of that Spiritual Power which we acknowledge in the Pope over England, and whether it be more than is granted by the Sovereign Power, and Municipal Laws of the Kingdom. 3. And from hence, you, being perswaded that it is more, do wish that all English Catholicks (who you think have a Religion different from that in other Catholick States) would give an evidence, and security of and for their Fidelity to his Majesty, by disclaiming all kind of subjection to another (Spiritual) Sovereign, as their fellow Subjects do, yea, as hath been done lately, even by Catholick Subjects in France. Pag. 243

101. These, noble Sir, are the Proposals (at least as many of them as concern me at present) which you have thought fit to make, to the end to oblige me, by my resolution of

them to discover whether the suspicions you seem to have of the defect in Loyalty, not of my self only, but of my Superiours, and Brethren also, be not justly grounded. I am willing to give you herein the best satisfaction I am able. And truly Sir, were it not for the first Proposal, I should heartily wish, that, as I do not at all doubt but that you are indeed a *Person of Honour*, I could also be assured that you were of *Great Authority* in *Publick Counsels*, for then I might hope that God would make an instrument of his great goodness to us, such a *Person* who has generously, in such circumstances as we are at the present, declared his judgment, that in case we could justify our Loyalty, we should not for our dissenting otherways from the Religion of the State, be the only persons excluded from his Majesties gracious Indulgence, and the rights of *Free-born Subjects*.

102. In order now to the satisfaction I desire to give you, Sir, I will in the first place consider the first proposal, which I conceive you intended for a foundation on which you build a persuasion that we ought to renounce an acknowledgment of any authority at all, though purely spiritual, assumed by the Pope over his Majesties Subjects.

103. Hereto therefore I say, that as to the distinction you have framed between a Religion of State and Christianity considered according

According to its essentials which last only you seem to affirm to be unalterable, it being a distinction never before heard of by me; and now as for not perfectly understood, I know not well what Answer to make. In discoursing on this Subject you seem to make your State-Religion to regard external Discipline, Ceremonies, Solemnities, &c. And for such matters it will be easily granted, that the Sovereign Temporal Prince may, if need be, interpolate himself in the ordering of them for the convenience of his people, in case this may be done without endangering a Schisme from the Body of Christianity. But you extend your State-Religion yet farther, for as to contain Doctrines also, such as are not essential to a Christian Profession, which you say may be altered by the Prince with Advice of his National Clergy, and errors removed how long soever continued, and how largely soever dispersed. This may also pass, upon condition, first, that neither the Prince, nor his Clergy take upon them to judge those Doctrines to be errors, which the Universal or Patriarchal Church, of which they are subordinate members, doth teach, and hath Synodically established: And next, that they will submit their decisions to a future judgment of the Universal, or Patriarchal Church. For otherwise all Unity, all Authority Ecclesiastical, and all Order in Gods Church will be utterly dissolved.

104. And whereas you demand of *Catholics*, that they explain what is the full extent of that *Spiritual Power* which they acknowledge in the *Pope over England*, &c. you must permit me to say, that to give an account exactly of all the several *Acts of Spiritual Jurisdiction* belonging to the *Pope* over all within his *Patriarchate*, would require perhaps several months study. But I suppose the intent of this demand may more easily be satisfied, by saying in the first place, That since even the greatest *Princes* are not *Spiritual Pastors*, but subject, as to their souls, to the *Jurisdiction* of their lawful *Pastors*; an exemption from which would not be a privilege, but a misery: And again, since the *Pope* considered but even as a *Patriarch*, has of right belonging to him a *Spiritual Jurisdiction*, and power to inflict *Spiritual Censures* on all persons subject to him, even *Princes* also, according to their demerits: we therefore, conceiving it an unquestionable *Truth*, that *England* is comprehended within the *Western Patriarchate*, must also affirm, that the *Pope's Spiritual Jurisdiction* extends to us also. But then in the next place, we also confidently affirm, that by *Virtue* of this *Spiritual Jurisdiction* inherent in the *Pope*, the *Temporal Rights*, and *Power* of the *King* (or even of the meanest of his *Subjects*) are not at all abridged, or prejudiced. This as-  
 section

tertion, Sir, you cannot but know has always been maintained in *France*, the Pope not contradicting it. Hence it follows, that it is agreeable to *Catholick Religion*: And why *English Catholicks* should be suspected not to be as tender of the just Rights, and precious Lives also of their *Sovereign*, as the *Catholick Subjects* of any other *Kingdom*, and why they should be thought to be willing to acknowledge any *Temporal power*, *Direct*, or *Indirect*, to be inherent in the Pope, over the *King or Kingdom*; to which not any *Catholick Gentleman or Nobleman* would submit, I cannot imagine. And truly, *Honoured Sir*, I do extremely wonder upon what grounds you should suspect any *Catholicks* disposed to betray the Rights, and *Honour* of our *Sovereign*, or our *Ecclesiasticks* unwilling to touch upon this Point concerning the *Popes Temporal Power*, which you say, is the Hinge upon which all other Controversies between Protestants, and *English Catholicks* do so entirely hang, and depend, that if that only were taken off, all the rest would quickly fall to the ground.

Pag. 12.

105. Noble Sir, if ever you read this *Apology*, you will find that it is published *permissu Superiorum*, and therefore what I shall now write on this special subject you may please to consider, not as the inconsiderable opinion of one particular person only. I do now therefore assure you, that there is not

any one Point of Controversie upon which we more earnestly desire to be summoned to give an account before equal Judges, than this. But withal, permit me, I beseech you, to say, that though in many regards none could be more fit to sit on that Tribunal than your self, yet one Principle you seem to have imbibed, which would undo us all. For you will not be content with our justifying our selves to be *Loyal Subjects*, unless we will be *Herodians* also: you will not be content that we should give to *Cæsar* the things which belong to *Cæsar*, unless we give him those things which belong to God too. We do willingly acknowledge, that all *Christian Kings* (not of *England* only) have in some sense a kind of *Spiritual Authority*, that they ought to be *Nursing-Fathers* to *God's Church*; that God expects from them that they should promote true *Christian Doctrine*; both touching Faith and Manners; that they should employ their *Kingly Power* when occasion is, to oblige even *Ecclesiastical* persons to perform their Duties, yea, even *Bishops* also to govern *Christ's flock* according to the *Orders* prescribed them; and all their *Subjects* to live in all *Christian Piety*, and *Virtue*. We sincerely acknowledge all this, and that in executing this they are *God's Substitutes*: But we dare not acknowledge them to be the *Successors* of *Christ's Apostles*. We receive *Christian Doctrines*, and the

the *Orthodox* sense of *Scripture*, not from *Princes*, but from such *Pastors* and *Teachers* only as *God* has appointed by a *Lineal* Succession to continue in his *Church* to the end of the *World*, for the perfecting of the *Saints*, *Ephes. 4.*  
for the work of the *Ministry*, for the edifying *11, 12, 13.*  
of the *Body of Christ*: that we be not children  
tossed to and fro, and carried about with every  
wind of *Doctrine*, by the slight of men, &c.  
These divinely authorized *Teachers* and *Pastors*,  
by the assistance of *God's Spirit* promised to them,  
do preserve the *Church* one *Body*, consisting of  
several distinct *Members* united in the same  
*Catholic* and *Apostolic* *Faith* and *Charity*: which  
*Faith* is unalterable; both as to the *Foundation*,  
and *Superstructure*. We do not understand your  
*State-Religion*. We never till now heard of  
such a *Position* as this, That all *Churches*, in  
case they preserve entire only the *Fundamental*  
*Articles of the Creed*, though the *Supreme*  
*Power* respectively in them took liberty to  
change any other *Doctrines*, were sufficiently  
*Orthodox*. And I confess when I had read  
such a *Discourse* in your *Animadversions*,  
touching a *State-Religion*, I then exceedingly  
wondered at the *Approbation*.

107. But, *Sir*, does this concern only  
*Roman Catholics* in *England*? Are they the  
only persons obnoxious to a suspicion of  
*Treason*, and to all the most horrible pun-  
ishments



nishments threatned in our *Laws* against *Traytors*, because they dare not profess the *State-Religion*? You seem to be perfectly acquainted with the *State of France*, and you are well satisfied with the *Profession of Fidelity* made by the *Hugonots*. But have they any reverence for the *State-Religion* there? Do not they freely justify their own *Religion* against it, even that *Religion*, the *Profession* whereof they extorted by shedding the blood of many *Myriads* of their *Kings* faithful Subjects? Yet notwithstanding all this, they are now in your opinion very faithful Subjects too; and no man thinks of obliging them to the *State Religion*. Doubtless also you know *England* better than *France*. How many thousand *Dissenters* are there from the *State-Religion*, besides *Roman Catholicks*? yet the terrible *Laws* are made only against *Roman Catholicks*. From *Roman Catholicks* only, care is taken of exacting *Oaths* both of *Fidelity* and *Supremacy*, as being esteemed the only dangerous Subjects in the *Kingdom*, and this for the *Treasonable* Actions of scarce one score of persons, abhorred by all the rest. For the discovery and prevention of such personal *Treasons*, Thankgivings must solemnly every year be paid to *God*, and *Devotion* at such times is expressed by renewing malice against innocent persons. Whereas



a delivery of the whole *Kingdom* and *Church* from almost an *Universal Rebellion*, designing the extinction of *Monarchy*, and *Prelacy* both, yea, and executing the Murder of the lawful *Sovereign*, is not esteemed a motive for a publick Engagement to pay thanks to *God*, or to preserve in mens minds a memory of his wonderful *Blessing* to the Nation: neither it seems is there at all a necessity of requiring from any a *Retraction* of the *Principles of Rebellion*, or a promise that it shall never be renewed. *Noble Sir*, I beseech you not to interpret this to be spoken out of a malignant envy against any, or a desire that others should share in our sufferings. Perhaps there is a necessity, considering the Constitution of the present *Age*, that some party should remain for ever in a state of suffering: And this being so, it is certainly agreeable to Prudence, that those should suffer whose *Religion* teaches them to suffer, and who have been so long enured thereto, who most certainly will meekly suffer, without resisting, and who do sincerely profess, that according to their persuasion, it is absolutely unlawful to defend their *Religion*, persecuted by *Sovereign Magistrates*, by any other way but suffering. Notwithstanding it is probable that these *Statesmen* may find small cause to boast, who have thought fit to continue the last *Ages* policy,  
when

when for the gaining of a present advantage, or preventing an inconsiderable inconvenience, it was judged expedient to have always in a readiness this mean of giving contentment to the Vulgar, by complying with their clamours, *Christi nos ad Leones*. For they might have done well to have some apprehensions least those *Lions*, after they had devoured their destined prey, might perhaps next, with more security, and a fiercer appetite, turn upon their Masters.

108. It is now at length time to say something to your *Principal Proposal*, in which I am most nearly concern'd, which is your wish that *English Catholics* would give an evidence, and security of, and for their Fidelity to His Majesty, &c. that so they may shew themselves as good Subjects as those of France, who by occasion of a seditious Book, have, you say, Sir, in a Declaration of the Sorbon concerning the King's Independency, thus certified their resolution, in the year 1663. (*Quid Subditi fidem, &c.*)

Page 246. That Subjects do so entirely owe Faith and Obedience to their most Christian King, that upon no pretext whatsoever they can be dispenced therefrom. For this you commend

Page 9. the French: But as for *English Catholics*, they, in your judgment, do depend on the Pope so entirely, that they have a Religion quite different from that which is professed, and established

published in any other Catholick Country in Europe.

109. Honoured Sir, it cannot indeed be denied, but that English Catholics (I mean, Ecclesiasticks) have a peculiar dependance on the See of Rome, more than Catholics generally have in other Countries: For without an Authority thence derived, they cannot come into England to sacrifice their lives for the Spiritual assistance which Charity requires from them to their Brethren here. But, Sir, if such a dependance be a crime, to whom is it to be imputed? It is certain they themselves would much rather live under such Ordinary Superiours as govern in all Catholick Countries. But this will not be allowed them, to their great grief. It cannot therefore be help'd, but they must either renounce Christian Charity, and suffer their poor Country-men to starve for want of Spiritual Nourishment, or apply themselves to Him, who alone, as the case now stands, can give them a Mission and Authority to die for Faith and Charity.

110. But, Sir, I cannot conceive how such a special dependance as this should move you to think that we are of a Religion quite different from that of other Catholics abroad. For whatsoever Jurisdiction our Priests do exercise, it is the very same which, in case there were any Catholick Bishops in Eng-

*England*, would have been conferred by them : No other *Commission* have they, no particular engagement to the *Pope* at all.

III. I might therefore, if I would, contrive a *Form of Profession of Loyalty*, and such a one as I am confident could not with reason be excepted against. I might do this if I would : but truly I desire to be excus'd, for I will not do it. First, because, as to your self, there is no need : For, *Honoured Sir*, you have done it your self for us all, and for the whole Kingdom. You are satisfied with the *Declaration of the King of France his Independency*, lately made by the *Sorbon*, importing, That *Subjects owe to their King such Fidelity and Obedience, as that upon no pretence whatsoever they can be dispensed therefrom.* You, *Sir*, judge this to be a sufficient engagement ; and truly so it is : And can you suspect any *English Catholick* unwilling to subscribe to such a *Declaration*, if legally tendred to him ? I would to God you could as easily perswade all the rest of the *Kings Subjects* to do the like, and with as much sincerity. But by this your easiness to be satisfied in a matter of this nature, me thinks I perceive, that, to my grief, you, *Honoured Sir*, are not a *Counsellour of State*, nor a *Leading Member* in the *Great Council of the Kingdom* : For such *Grandeers* have not usually had any liking to *Professions of Allegiance*

giance easie to be understood, sufficient to give reasonable satisfaction, and which generally *Catholicks* will accept. A second reason why I will not take upon me (neither would I advise any other *Catholick*) to frame a *Form* of such a *Profession*, is because it may probably do much harm, and without question will do no good.

112. And this puts me in mind of a *Promise* I made before to give you a *Reason* (quite different from that mentioned by your self) why I wished that he, who took care of the second *Impression* of my *Exomologesis*, had quite left out that *Form* of *Profession* of *Allegiance*, (as by mis-information you, Sir, said he had.) Now my reason is, because I find by experience that not the least good, but on the contrary very great inconveniences have been caused by the said *Form* so published. You certainly have heard, *Honoured Sir*, of the *Irish Remonstrance*, which one particular officious person proposed, and a Subscription whereto he procured, by Publick Authority, to be impoted on all *Catholicks* in that *Kingdom*. It is but too well known what Commotions, Dissentions, and scandalous *Invectives* on both sides this has occasioned; and moreover, what dangers to the party which opposed him. Yet doubtless many who had no considerable *Objections* to make against any clause in the said

S & 61.  
*supra.*

said *Form*, yet refused to subscribe to it, out of indignation, that one person should, without *Commission* from them, take upon him to force them to cloath their *Conceptions* in his *Expressions*. Others probably there were who did not approve some of his *Phrases*: (though in general they were willing enough, in an ordinary way, to give as good testimony of their *Fidelity* as himself:) they perhaps thought them unnecessarily rude, undutiful, and disrespectful to the *Supreme Pastor*: and that alone will be sufficient to cause a publick *Condemnation* of the whole *Profession*: by occasion of which *Condemnation*, many tender-conscienced *Catholicks* cannot avoid the being involved in terrible dangers from the *Supreme Magistrate* requiring such a *Subscription*. All these pernicious Consequences have attended the foresaid *Irish Remonstrance*: And in the end, please to take notice that this *Irish Remonstrance* is the very same *Form* of *Profession*, without the least alteration, which is to be found in both the *Impressions* of my *Exomologesis*. Have I not therefore just reason to wish it had never seen the Light? and likewise to resolve never, upon mine own judgment, to frame any other *Form* of the like nature?

113. But it is very strange, Sir, that you should suspect that in *England* we should have

have a Religion different from that of Catholics abroad; because we do not agree upon a sufficient Form of Profession of Loyalty, since you must needs know that very few, if any at all, would refuse Subscription to that Form prescribed by the State; in case that unlucky word (*Heretical*), were blotted out. Now, would your Conscience, Sufferer, permit you to condemn as Traitors all such as are willing sincerely to take that Oath, on condition they might be permitted in repeating it to skip over that single word, a word of no manner of importance to the substance of the Oath? or if they might change (*Heretical*) into (*Contrary to the Word of God*) which I verily believe was the sense intended by King James: for so learned a Prince could not by the word (*Heretical*) intend what Catholics in the Schools mean by that word, since he knew that the Church in a General Council had never had occasion to publish a Decision upon that subject. But whatever sense was intended by King James, it is but too certain that other Politicians contrived that word on purpose that the Oath might be refused, as appeared when Secretary Cecill, having been informed that fourteen Catholick Priests meeting in Fleetstreet, had given their judgment, that the Oath, as it lay, might lawfully be taken; in great choler told some other Privy Coun-

fellows, that they might think of contriving a *New Oath* of *Allegiance*, since the *Papists* were resolved to take that which was already made. Now it may reasonably be judged that it was on such grounds as these that the fore-mentioned *Fourteen Priests* made no scruple to determine the lawfulness of taking the *Oath* as it lies, (whose judgment very many others also at that time followed) understanding the word *Heretical* in the sense of those who compiled the said *Oath*; since common Reason teaches, *That all Oaths, Professions and Promises*, are to be understood in the sense of those who frame and require them, and not of those upon whom they are imposed.

114. It were madness therefore in us to expect that any *Oath* contrived by our selves how strigent, and how comprehensive soever, would be admitted, especially in these times. And truly, *Sir*, it is a very sad case, that upon such a pretence we should be supposed more than all *Catholick Subjects* in other Nations, to be wanting in *Fidelity*, and to have renounced the *Duty* taught us by our *Catholick Ancestors*, who were so far from acknowledging any *Supremacy* of the *Pope* in *Temporals*, and much less any *Authority* in him to depose *Princes*, that even in those times when *Church-men* had the greatest Power in this Kingdom, *Statutes* were made



made with the joint Votes of the Clergy, upon occasion of some Usurpations of the the Roman Court, in which the Penalty was no less than a *Præmunire* against any one who without the Kings License should make any Appeals to Rome, or submit to a Legats Jurisdiction, or upon the Pope's Summons go out of the Kingdom, or receive any Mandats or Briefs from Rome, or purchase Bulls for Presentments to Churches. And, which is most considerable, the ground of their rejecting Papal Usurpations, is thus expressed: For that the Crown of England is free, and hath been free from Earthly Subjection at all times, being immediately subject to God in all things touching the Regalities of the same, and not subject to the Pope. Moreover, one following additional Clause deserves to be considered in the same Statute, viz. To this all the Bishops present, and all the Procurators of those who were absent, unanimously assented, protesting also against the Popes translating some Bishops, &c. This Act also was confirmed with the Protestation of the Lords, and all the Liege Commons, That they would stand with the King and His crown, and His Regalities, in the cases aforesaid, and in all other Cases attempted against Him, His Crown and Regality in all points to live and to die.

Stat 25.  
& 27.  
Edw. 3.  
Stat. 16.  
Rich. 2.

*Ibid.*

*Ibid.*

*Ibid.*

Now after all this, though I am obstinately resolved never to take on me to

frame a *Form of Profession of Loyalty*, nor; without a publick Command, to concur with others to the framing one; yet since you are pleased, *Honoured Sir*, so earnestly to demand one, and being also firmly perswaded, that it is from a charitable and compassionate intention towards us, that you demand it, I cannot refuse so far to comply with your curiosity, as to shew you a *Form*, not made in or for *Eng'land*; yet such an one as perhaps you will judge very easily applicable to our purpose, and ratified by v.ry great *Authority*. And this I conceive will be more proper, and fit for your view, because therein you will see what judgment a whole great *Catholic Kingdom* has of the *Popes pretended Temporal Authority*, and how little prejudice comes to a *Sovereign Monarch's Right* by admitting the *Spiritual Jurisdiction* of the *Supreme Pastor*. But before I set down the said *Form*, give me leave to relate a short *Story* regarding it.

116. You may doubtless remember, *Noble Sir*, that not many years since, the *Catholicks* being put in hope that the *Penal Laws* against them would probably be Repealed, were advised, by some worthy Friends, to prepare a clear and candid *Form of Profession of Fidelity*: in the framing of which notwithstanding, (for the causes be-  
fore

fore mentioned) they found great difficulty. Whilst Consultation was had about this matter, it hapned that, in a Conversation with my Lord *Aubigny*, I told him I believed I could propose a *Form* against which no reasonable exception could be made on any side; and accordingly I brought one to him, with which he was very well satisfied. I left him in a resolution to present the said *Form* to a Person of *Highest Eminence*, and Power in *Publick Councils*. A few days after, I found that he had not executed that resolution, and truly I remained satisfied that there was a just reason for it. For the said *Eminent Person*, though He was really desirous that favour should be extended to *Catholicks*, so far as that the *Sanguinary Laws* against them should be abrogated: But in continuance of the ancient *Policy* He thought fit that several other *Penal Laws* should be only suspended; to the end that upon certain occasions they might now and then be executed; and this not upon the account of their *Religion*, but a suspicion of their want of *Fidelity* to His Majesty: Which *Fidelity* was to be supposed inconsistent with the *Spiritual Jurisdiction* which they acknowledged in the *Pope*. Now in this said *Form* there were three great faults, very prejudicial to such a design: for first, no reasonable exception could be made against it, as insut-

ficient. Again, it was confidently believed that the Pope could never be induced to condemn it. And, *thirdly*, it could not be doubted, but that generally *Catholicks* would readily subscribe to it. These things considered, it was thought fit, that the said *Form* should not be presented to the forsaide *Great Person*, lest in stead of satisfying, it should have incensed Him, and rendred Him our Enemy. After this *Preface*, I will now subjoin the said *Form of Profession of Fidelity*.

117. A certain scandalous and seditious *Book* being published *Anno Domini* 1626. the *Faculty of Paris* having appointed certain learned *Doctors* to peruse it, they collected out of it these following Propositions.

1. That the Pope may punish Kings and Princes with Temporal Punishment: That he may depose them, and deprive them of their Kingdoms and States for the Crime of Heresie, and free their Subjects from their Obedience: And that this hath been always the custom of the Church.
2. That he may do the same for other sins; if it be expedient: if Princes are negligent: if they be incapable or unpromisable.
3. That the Pope hath Power over all things

things Spiritual, and over all things Temporal: And that he hath such Power by Divine Right.

4. That we ought to believe that a Power hath been given to the Church, and to her Sovereign Pastor, to punish with Temporal Punishment [Princes] who sin against Divine and Humane Laws: particularly if their Crime be Heresie.

5. That the Apostles were indeed *de facto* subject to Secular Powers, but not *de jure*: And as soon as the Pontifical Majesty became established, all Princes became subject thereto.

6. That those words of Jesus Christ to his Apostles, *Whatsoever ye shall bind on Earth, shall be bound in Heaven, &c.* are to be understood, not of a Spiritual Power only, but also of a Temporal.

118. Now the Censure given by the Faculty touching the Doctrine contained in these Propositions, is, " That it is new, false, erroneous, and contrary to the Word of God; " That it renders the Sovereign Pontifical Dignity odious, and opens a way to Schism; " That it derogates from the Sovereign Authority of Kings, which depends on God alone: That it hinders the Conversion of " Infidel, and Heretical Princes: That it " troubles the Publick Peace, and overthrows

“ Kingdoms, States, and Republick : In a  
 “ word, that it withdraws Subjects from  
 “ the Obedience which they owe to their  
 “ Sovereigns, and induc's them to Factions,  
 “ Rebellions, and Seditions, and to attempt  
 “ on the Lives of their Princes. Moreover,  
 the like Censure was given by eight other  
*Universities in France.*

119. B. pleased now, *Honoured Sir*, to judge  
 in case a *Subscription* to this Censure were re-  
 quired from *Catholicks*, and performed by  
 them, whether that would not be a testi-  
 mony of their *Fidelity* far more full and sa-  
 tisfactory than can be given by taking the  
*Oath of Allegiance* ? The enormous Power  
 which some *Canonists* and flattering *School-*  
*men* bestow on the Pope, is far more distinct-  
 ly declared, and the renouncing of it in its  
 whole Latitude more express and emphati-  
 cal, here is likewise among the *Brands* gi-  
 ven to such detestable *Doctrines*, not forgot-  
 ten a term equivalent to what I am confi-  
 dent, you mean by [*Heretical*] which is  
 [*contrary to the Word of God* :] yet such a  
*Supererogation*, I doubt, would not be ac-  
 cepted. And moreover, it is more than  
 probable that scarce any *Catholic* in *Eng-*  
*land* would have a scruple to submit his own  
 private judgment (in case it were different)  
 to a *Decision* made by the Flower of all the  
*Learning of France*, to which may be added  
 also

also, the *Sages of the Law* there, for the *Parliament of Paris* at the same time published a like *Condemnation* of the same *Papists*.

120. Now in case that two or three scrupulous *Catholicks*, suspecting that the *English Catholick Clergy* have not been as yet sufficiently instructed in the *Fundamental Morality* of *Christianity*, should endeavour to procure a *Bull* from *Rome* to *Catechize* them, it would certainly be in vain, for the *Pope* is too charitable, and too wise to be tempted to condemn that in *England*, which he has for the space of almost fifty years permitted in *France*, without the least publick testimony of his disapprobation.

121. To put an end to this very important subject, give me leave to beseech you, *honoured Sir*, to take this matter somewhat to heart: or rather, since it is a *Case of Conscience* fitter to be stated by your new acquired friend *Dr. Stillingfleet* to recommend it to him, who being acknowledged by you to be so every way an accomplished *Divine*, can best resolve it, yea, I think is bound to do it. For certain it is, that his *Book*, whatever his intention was, has contributed much to the present *Calamities* of *Catholicks*, and to more than a renewing all the terrible *Laws* against them. And permit me likewise to add, that your *Book, Sir*, will probably give a *superpandium* thereto, since you expressly charge  
our



our Priests with non-fidelity to his Majesty, upon the point of *Ordination*.

122. These things considered, I being now absolutely perswaded, that you cannot possibly judge those to be *Traytors*, who are ready to take the *Oath of Allegiance*, if they might omit the word (*Heretical*;) and with that, the *Oath* also mentioned in the 114. *Paragraph* commended by you; yea, moreover to subscribe to this *Censure* of the *Faculty of Paris*: thereto also adding this consideration, that the *Bishops* abroad, who confer *Orders*, would have refused them to any whom they believed so ill principled as to think such *Oaths*, and such a *Subscription* unlawful: being farther perswaded, that *Dr. Stillingfleet* must, in despight of his own reason, be of the same judgment: let me humbly beg of you, for your own better security, to propose this *Case* to him, *Whether Christian Charity does not require from you, to let the world know, that* (upon condition what is here said will be averred generally by *English Catholics*) *you do not now think, that by receiving Orders beyond Sea, English Priests become justly punishable as Traytors, or Catholics suspected as wanting in Fidelity to his Majesty.*

123. I might likewise propose a like *case* to him concerning himself, were it not that instead of an *Answer*, I should provoke him



to invent some new jest upon *S. Benedict, Sancta Sophia*, or poor *M. the Juliana*. But, Honoured Sir, you, who doubtless have now a special interest in him may do a friendly part to desire him to consider (since it is most certain that *Catholicks* are able and ready to give far better security of their Fidelity to his Majesty, and their peaceable Conversation, than any of his ancient Friends of what *S. &c* soever) what in this case the Office of a *Preacher of the Gospel of peace* requires from him.

124. He cannot but acknowledge, that upon a supposition that *Ordination* abroad does not in the least measure render *English Priests* defective in their duties to the *Civil Magistrate*: It will follow, that whatsoever punishment is inflicted on them upon such an account, is not inflicted according to the *Rule of Justice*, and by consequence that whatsoever blood shall be shed, the guilt of it before *God* will be imputed to the whole *Kingdom*, since it is shed by virtue of the whole *Kingdoms* votes, and consent given long since, upon motives long since ceased. Such a supposition now being made, ought not he to employ his best skill, learning, and eloquence in his *Sermons*, or *Writings* for the freeing the whole *Kingdom* from such guilt?

125. He being therefore obliged to Preach frequently at *Court*, would it not well suit with

*Amos 7.*

13.

with his *Profession* to---but I must not meddle with the *Court*, or the *King's Chappel*: a *Prophet* forbids me. Probably he will have occasion to *Preach* before the *Honourable Court* of *Parliament*: ought not he in such an occasion---but it is dangerous likewise to ask questions in such a case: let *Preaching* therefore alone: At least he may be put in mind that, I think, within his *Parish* there are residing some of the *Honourable Judges of the Law*, of whom there are scarce any who have not a great esteem of him. There can surely be then no danger, in discharge of a good conscience, he should, in private discourse, desire them to inform themselves exactly of the *state* of *English Catholick Priests*, since it is much to be feared, that the vulgar opinion concerning them is not well grounded; as he may evidently demonstrate by what hath been here declared. If they re-

*Joan, 19.*

7.

*Dan. 6.*

12.

ply, *There is no remedy; we have a Law, and by our Law they must die, as Traytors.* May it not be answered, The *Medes and Persians* also had an *unchangeable Law*, that every one who should ask a petition of any God or Man, within a certain time, except of the King, should be cast into the *Den of Lions*. The penalty of which Law, in despite of the merciful King's intercession, was executed on *Daniel*. Which execution I am confident is condemned as an *Act* of great *Tyranny*, and injustice by

by our Honourable Judges themselves. Yet *Daniel* without any Transgression of that *Law*, or the least danger to himself, might have performed as effectually his duty to *God*, if he would have contented himself with praying interiourly: this he might have done all day long if he had pleased: for the *Law* could not judge thoughts. But he scorned to omit, out of fear, his usual practise of praying openly (perhaps with his Family) three times every day. But the case of *Priests* is much different: for being called by *God*, and consecrated to that office, they must, notwithstanding any humane *Law*, or any punishment threatned, daily, and hourly expose themselves for the spiritual good of souls committed to their charge.

126. But after all that can be alledged in defence of *Priests*, it is certain that *Judges* cannot dispence with the *Laws*, if they have tender Consciences, they may prefer a care of them before gain: but they are not *Masters* of the *Laws*. However the charitable *Doctor* may suggest to them, that though they cannot spare *Delinquents* legally convicted, yet Charity requireth, that in matters wherein mens lives, and the *Judges* souls are deeply concerned, probabilities, and suspicions should not be esteemed legal convictions. The ignorant *Jury* thinks a person sufficiently convicted, in case a witness deposes  
that

that he has in *Confession* received *Absolution* from him; or that he hath been present at his *Mass*: yet neither of these are a legal *Conviction*: for the *Church of England* prescribes Orders for *Confession*, and a *Form of Priestly Absolution*: and again, every year in *France*, and *Spain*, a thousand times persons not yet ordained may be seen habited like *Priests* at the *Altar*, with all prescribed Ceremonies, practising the reciting those words, and performing those actions and Ceremonies which the by-standers can judge to be no other but the celebrating *Mass*: yet in reality there is no such thing done, no consecration at all made, nor any thing performed but what may be as well done by any Lay-person of either Sex. It is not saying *Mass*, or hearing *Confessions* therefore that the *Law* condemns, and against which it denounces death, but only the receiving *Priestly Orders beyond the Seas from an Authority derived from the Church of Rome*. This thing alone in *England* is declared *Treason*; and by consequence no truly legal *Conviction* can be, without the deposition of *Witnesses* who can testify the time, place, and *Bishops* when, where, and from whom the accused *Person* received *Holy Orders*.

127. Honoured Sir, you will have the goodness to pardon so prolix an assertion of the innocence of our *Catholic Priests*, and  
con-

consequently of all committed to their care, since your self obliged me to it, having in your *Animadversions* to oft, and largely expressed your opinion that they could not clear themselves from a just suspicion of *Disloyalty*, to which they are more obnoxious than any *Catholicks* in other Countries. Whereas it is most certain, that not any of his *Majesties* Subjects, nor any *Catholicks* abroad, can (if by Authority required) give more unanswerable proofs of their *Fidelity*, and very few in our *Nation* (if any) equal. Whence it follows, that whatsoever we suffer, it is purely for our *Religion*, and the *Catholick Faith* that we suffer.

¶ 12.

*Humble Thanks for good Counsel.*

128. I will conclude this *Apology* with humble thanks, Noble Sir, for the double *Advice* you think fit to give me towards the latter end of your *Animadversions*; and I do also promise conformity to them, to the utmost of my skill and power. The first *Advice* has reference to my self purely: The second to the Cause. First, therefore you counsel me, having once been a Son of the Church of England, and obliged to her for my Education, &c. but now out of Conscience separated from her external Communion, at least to live fairly,

Pag. 237  
238.

fairly, and civilly towards her, and to all *some beauty to have been in the Church which detained me so long: and much more in writing on controverted Points to abstain from revilings, &c.*

129. Sir, Obedience to this Advice is very easie to me, who never intended to be guilty of such ingratitude, and disingenuous an humour as reviling the Church of England, and I extremely wondered when I read it in your *Animadversions* with such atrocity imputed to me. But by the way, I beseech you once more, not to confound Dr. *Stillingfleet's Church* with the Church of England, est blished by Law. For the future, though Age, and a sharp Infirmary which summons me to prepare an Account of all my *Actions* to the Supreme Judge, ought, and will suggest to my thoughts meditations of another subject, more seasonable than *Controversie*: yet in case God, by my Superiours, shall engage me in renewing *Disputes* for defence of his Catholick Truth and Church, I here oblige my self to be so wary in the managing of them, that the most jealously tender Protestant shall not have cause to be dissatisfied: and the like caution I shall observe (if it be possible) in separating the Cause of your Church from that of other Sects, who will needs, in despite of you, invade the Title of *Protestants of the Church of England*.

130. Your

130. Your second Advice, Sir, is, that I should contract the Controversie, into what concerns the Church of England soly, that is, to what is contained in the Articles and Policy thereof, without making sallies against Presbyterians, Independents, &c.

131. Truly nothing is more reasonable than this Advice: yet, withal, nothing more difficult than a conformity thereto: because it does not depend on me; and therefore I dare not promise obedience thereto. The only Book wherein the occasion and argument of it permitted me to oppose the Church of England was my *Exomologesis*, and therein I am sure nothing was treated but what was peculiarly essential to your Church. As for other Books wherein I was only a *Defender*, I was at the mercy of my *Adversary*, who, if he wandred into *Exotick* opinions, I could not help it, I was to be upon my guard, as well against transverse, as direct blows.

132. This were, Sir, an Advice very fit to have been given to *Dr. Stillingsfleet*: and truly it would be very convenient, if it would please you to make use, even now at last, of the Interest and Power you deserve to have with him, to counsel him to deal so with the *Catholick Church* as you would have us to do with the *English*. He has scope sufficient allow'd him, for he may attaque not

the *Council of Trent* only, but all other *Councils* both *General* and *Provincial* received by *Catholicks*. And in case he think it unreasonable that all the pains taken by himself, or his friends, in collecting recreative matter for the *Consolation* of his *Parishners*, or of *Country Gentlemen* should be lost: If he have more stories to make sport withal, concerning *Saints*, *Classical* or *Heteroclitics*, (as no doubt he may find enough for a *Book* in folio) or if he can furnish the *Press* with examples of some particular persons guilty of *Superstitious* usage of *Images*; or of *exotick* Opinions touching *Indulgences*, *Confession*, *Purgatory*, &c. it is pity such costly materials should be cast away: Let the *World* see them, in *God's Name*, (if he have the *Conscience* to pretend so) but let it not be in a *Book of Controversie*: unless in relating such fopperies he will also, as becomes a person who would be esteemed ingenuous, declare that the *Catholick Church* approves not such ridiculous stories, or *exotick* Opinions, and that she expressly condemns *superstitious* practices about *Images*, and *fordidly* gainful usages of *Indulgences*. Now, *Sir*, when *English Protestants*, and particularly *Dr. Stillingfleet*, writing not only in quality of an *English Protestant*, but of the *Champion of the Church of England*, assaults



assaults the Catholick Church with such En-  
gins; what would you advise Catholick An-  
swers to do? Must we say nothing but  
what concerns directly the Articles, or Con-  
stitutions of the Church of England? Tru-  
ly that would be the best course, which also I  
purpose (if it be possible,) to take: and  
wiltal to neglect whatsoever he pretends to  
confute, as the Doctrines of Catholicks, un-  
less they can be shewed to be the Decisions  
of the Council of Trent, or other received  
Councils. To conclude this matter, You,  
Honoured Sir, profess to acknowledge the  
Doctor a Legitimate Champion of the Eng-  
lish Church, and that you are exceedingly de-  
lighted with his fineness, gentleness, and ci-  
vility of his Language. Let this, I beseech  
you, Sir, invite you to read over once more  
his Book, which being done, I shall be ex-  
ceedingly mistaken, if being demanded se-  
riously in private by an intimate Friend  
your Judgment, you will not confess, that  
what he writes in defence of the necessary  
Doctrine of the Church of England, and in  
opposition to the necessary Doctrine of the  
Catholick Church, will scarce suffice to  
fill up the void Pages of an Alma-  
nack.

132. Give me leave to insert here a for-  
gotten passage of yours, and a Considera-

Pag. 148 tion upon it : You say, Sir, That the  
 Council of Trent is not yet received in France,  
 and in many other Catholick Countries. Un-  
 der favour, Honour'd Sir, you will, I sup-  
 pose, grant, that the late famous and learn-  
 ed Archbishop of Paris, Peter de Marca, was  
 better informed in the Ecclesiastical State of  
 France, than your self a Stranger : Now in  
 his Volume de Concordia Sacerdotii & Im-  
 perii, he writes expressly, The Definitions  
 of Faith of the Council of Trent were admit-  
 ted by a Publick Edict made concerning the  
 same matter in the year 1579. But the De-  
 crees which regard Discipline are not received  
 in France, because they are not ratified by  
 the Law of the Prince : Although the chief  
 Heads, which do not infringe the received  
 Customs and ancient Rights of the Gallican  
 Church, are comprehended in Regal Constitu-  
 tions, several times published concerning that  
 matter. Which thing, how grateful and ac-  
 ceptable it was to Pope Clement the Eighth,  
 is testified by the late King Henry the Great,  
 in his Rescript of the year 1606. Besides  
 de Marca, a late learned Writer Cabassinus,  
 an Oratorian, declares out of the Records  
 of the French Clergy, that in their General  
 Assembly at Paris in the year 1615. the Ca-  
 nons of Doctrine of the Council of Trent were  
 unanimously received by the whole Clergy.

Pet. de  
 Marca,  
 lib. 2. c.  
 17. S. 6.

Cabassut.  
 Notitia  
 Concil. in  
 fine.

And

And long before that, even from the rising of the said Council, each particular Bishop had received it in their respective *Diocesan Synods*. Thus, Sir, you see a sufficient reception of the Faith delivered by the Council of Trent in *France*, both by Authority Episcopal and Regal.

133. Thus, Sir, God be thanked, I am come to an end of an *Apology*, perhaps as ungrateful to my self, as it can be to you: For were it not that many others, better than my self, were concerned in the Accusations, I should have been contented to have spared so much pains for declining the Worlds ill opinion of me: *Non enim à vobis judicabar, aut ab humano die.* And now all is done, I do not expect, nor so much as desire, to be esteemed by your self, *Honoured Sir*, or by any others, altogether innocent. Though my Reason tells me, that the imputing such horrible Crimes to the whole Church of God, (not the *Western* only) and our *Accusers* taking so unhappy a time, did deserve some re-

sentment: yet I am willing enough it should be believed, that such a resentment has been expressed with a passion not too carefully moderated, and too long continued. But such is the nature of disquieting *Passions*, though Reason may put them first in motion, unless the same Reason be continually watchful over them, their motion natural'y will become more and more violent and impetuous.

134. Another proof of this I beg leave with all due respect, *Noble Sir*, to borrow from your self. Your tender respect to the Church, of which you are a *Member*, suggested to you, that the boldness I had taken to give a homely and disrespectful Character to *Dr. Stillingfleet's Church*, was directed in my intention against the *Church of England*. This raised in your mind an Indignation against me, which you thought fit to make known to the World. In the beginning you assure your Readers, that whatever other faults they may find in your Animadversions;

animadversions, yet they shall not find the same of which you complain: For you will give no body ill words, nor provoke them by contemning their persons, &c. And accordingly at the first you are even too calm, for instead of *Reprehensions*, you heap on me far greater Commendations than I deserve, or dare acknowledge, for my *Good Nature*, *Civility*, *Good Manners*, *Learning*, *Natural Parts*, &c. till I wrote that unhappy Book against Doctor *Stillingsfleet*; And thereupon you promise to treat me with that candour that becomes an old, near fifty years continued, Friend. But, alas, this promise is quickly forgotten: For my *Invectives* against Doctor *Stillingsfleet*, are only gentle, harmless stroakings, if compared with the keen Darts and Stings which through the rest of your whole *Book* are aimed against me; and which in case they reach home, *God have mercy on my soul*. For not content with the

subject mentioned in your *Title Page*, which is the censuring of my *Book* against the *Doctor*, you renew almost all the same, and some more dangerous Accusations against whatsoever I had formerly written, in which you discover (what I could never see, and I am sure never intended) a Criminal Disrespect to His *M A J E S T Y*, yea, strong suspicion of an intention to revoke my professed *Fidelity* to Him: likewise you (or some for you) find more reviling Reproaches, and those renewed against the *Church of England*, and the *Protestant Clergy*, and God knows how much mischief more, all which joyned together, (especially against a Person, who, as you are pleased to say, but surely cannot legally prove, has been *Re-ordained in the Roman Church*) will be more than sufficient to render me a Victim of *Publick Justice*, unpitied by all. Now truly, *Sir*, if all this will not satisfy Doctor *Stillingfleet's* utmost revenge

revenge against his petulant Adversary, certainly he has a Heart harder than the Nether Millstone.

135. Yet after all this, I believe sincerely, *Honoured Sir*, that with, and in the midst of all this sharpness, you have not quite forgotten your *Fifty Years Kindness*, which you are pleased to call *Friendship*; that you gave a freer scope to your Indignation to the end to force me either to clear my self, or by begging pardon to be restored in some measure to your favour: And that you will be well pleased, if in this *Defence* I shall have alleadged any thing that may qualifie my supposed faults. As you truly judge that it was Zeal of the Honour of the *Catholick Church*, a Church not only contemned, but horribly defamed by *Doctor Stillingfleet*, which urged me to an unusual way of

of Vindication of her; I have the same reason to judge that the like *Motive* produced a like effect in you, which therefore I cannot wholly condemn: And how happy should I think my self, if *God* would be graciously pleased to transfer your Zeal to the same *Object* with mine?

I will conclude with an humble Request, That you would be pleased to depose one Opinion which you seem to have entertained, which is, That, because *Catholicks* have been taught from the beginning, That *Salvation* is only to be had in the true *Catholic Church*, therefore they cannot have a *Cordial Friendship* to those who are not in the same *Communion*: On the contrary, I do confidently assure you, That though there be one special sort of *Alliance*, called by the *Apo-  
stle*



the *Philadelphia*; a love of Brethren; peculiar to good Catholics among themselves: yet true Christian Charity, the Noblest kind of Friendship, ought to be extended to all, which Charity is likewise warmed, with a Zealous Tenderness of Compassion, towards Virtuous Protestants, our particular Friends; considering the present danger we suppose them to be in; and such Compassion impells us, if we have any Piety, to frequent and fervent Prayers for their Eternal Happiness.

All which effects by Gods Grace, shall never be wanting in me, towards such an Honourable (though as yet to me undiscovered) Person, who has for so many years honoured so worthless a Creature with the Title of Friend.

BRITANNIA

God

God Almighty have you always  
in His Holy Protection. So I beg  
leave to subscribe my self,

*Honoured Sir,*

*Your most humble, and most*

*obedient Servant in*

*our Lord,*

From my Cell the 21 of March,

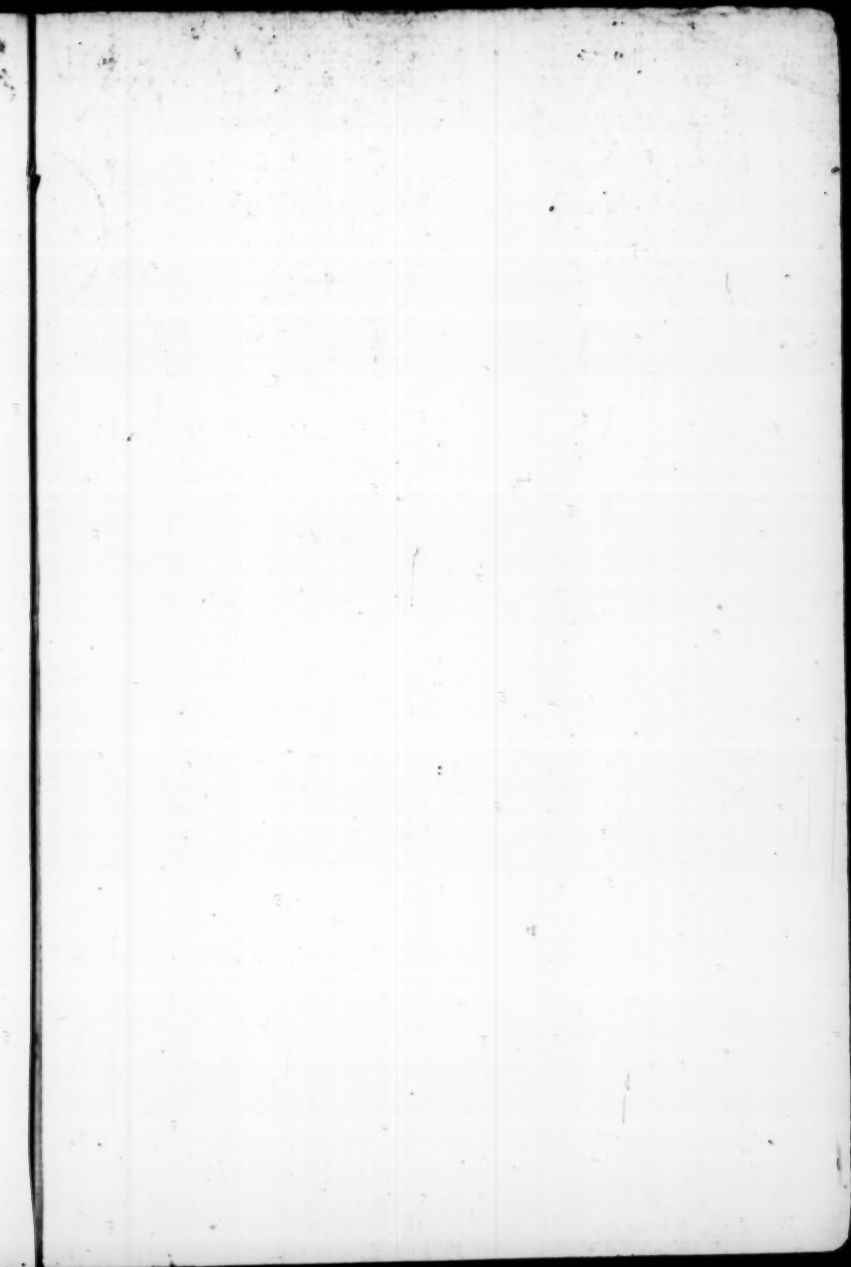
Anno Dom. 1674, being the

Anniversary day of St. Bene-

dict.

S. C.





AN  
EPISTLE  
APOLOGETICAL

OF

S. Cressy

To a Person of Honour :

*D. Clarendon V. Still. Life.*

Touching his

VINDICATION

OF

Dr. STILLINGFLEET.

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*Nec verecundi discunt, nec iracundi do-*  
*cent. R. Joses.*

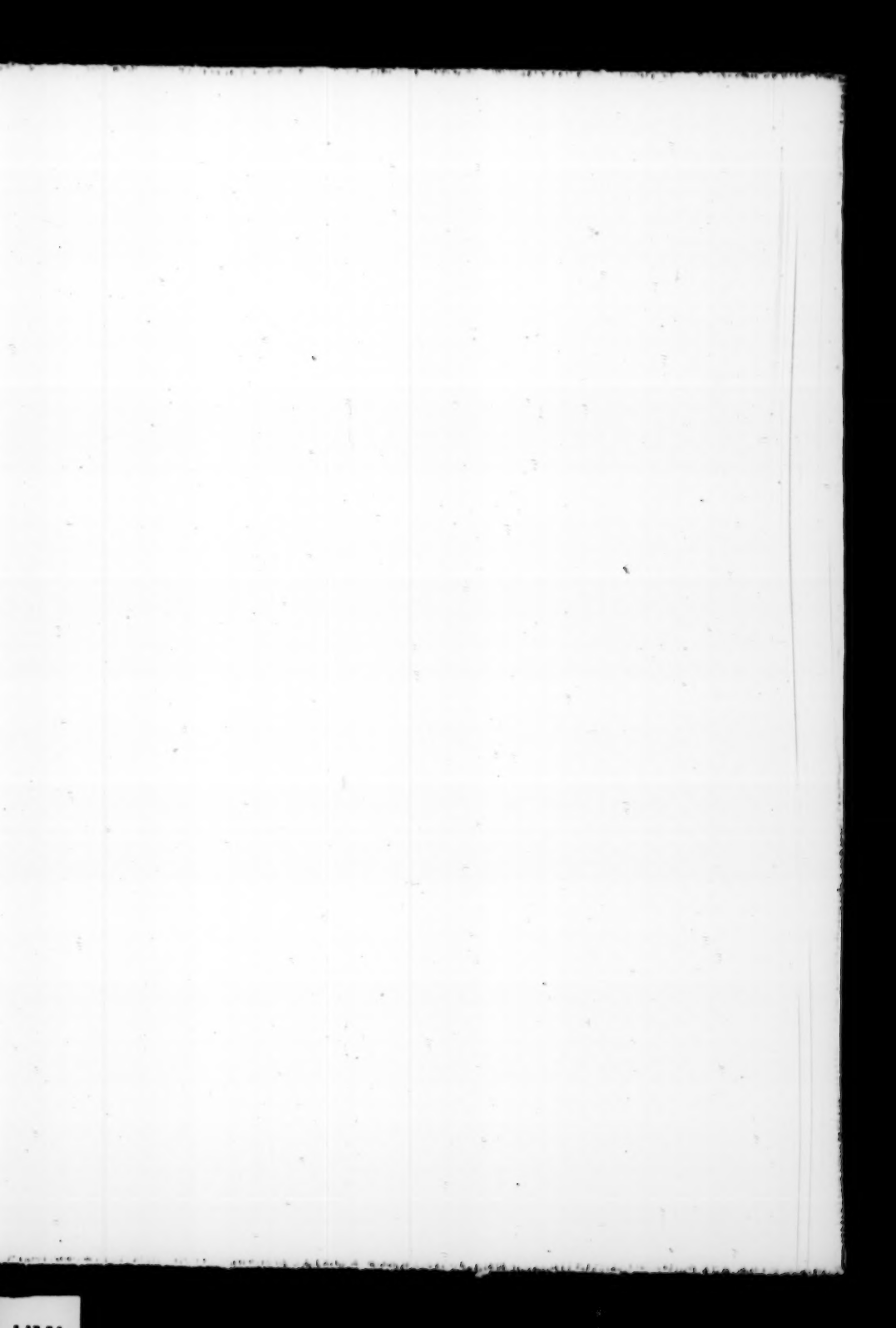
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Permissur Superiorum,

An. Dom. MDCLXXIV.





8





to their Synods of Gap, Dort, &c. Whereas Dr. Stillingfleet exempting all persons from an Obligation of yielding an internal Assent to any Decisions made by Superiours, dissolves the very nature of a Church, and deposes all Superiours.

82. But in opposition to this, you say,  
 Pag. 197 *Sir, That it is a proof that Dr. Stillingfleet's*  
 Ob. *Principles are not destructive to the Authority*

*of the Church of England, because the Presbyterians, Anabaptists, or Independents, those enemies of hers, who have been so vigilant and industrious, so many years, to make her totter, have not made use of the said Principles, nor so much as taken notice of them.*

Sol. *H. retio I answer, They have not made use of them against Dr. Stillingfleet's Church of England, because they are not Fools. For though they may seem to have a great advantage against him, by saying (besides their acknowledgement of the evidence of Scripture in necessities) That it would be madness in them to leave God's Spirit, their own infallible Interpreter of Scripture, in other points also, for his fallible common Reason, which is not able to give assurance even in natural things, as whether the Earth move, or stand still, by which means they being now Spiritual Christians, would become [beasts] animal Men. And moreover, that they interpreting Scripture by the Spirit, may*

may force men to submit their judgments to them: Whereas it would be ridiculous to submit to a Church which allows every one to judge of the sense of Scripture by their corrupt private reason. These sure are notable Advantages on a *Spiritual Churches* side. Yet on the other side they foresee, that, by such opposition, they shall sadly expose themselves to his deriding *Rhetorick*. For his *Reason* will make their *Spirit* miserably ridiculous: He will bid them to make proof to him that they interpret Scripture by the *Spirit*, and to shew when, and which way the *Spirit* left *English Protestants* to agitate them: and also by what marks they know, that all of their own faction have the *Spirit*, and they alone, though other *Sects* dissenting and opposing them, do ground their opposition on the same *Spirit*. Now it being impossible for any of them by the help of their *Spirit* to answer a word of sense to his *Reason*, they will lamentably remain at his mercy: Therefore they will not meddle with him. And moreover, they foresee that the *Church of England* will not account herself touch'd in this Dispute: For she will renounce both *private Reason* and *private Spirit*, and tell them that they must receive the sense of *Scripture* from her. Therefore very wisely they will pursue their old way against her, and tell her, that she has received

ceived her *Authority* from *Idolaters*, yea from the *Pope*, whom her own *Bishops* call *Anti-christ* : And *God* forbid that they should submit to such an *Authority* : And for her *Ex-communications*, they account them no better than *bruta fulmina*, on condition that their *Purses* may not be touched.

82. Having therefore, in my own persuasion, invincible Reasons to make this judgment of *Dr. Stillingfleet's Church of England*; and moreover, not having ever heard, and being confident that I never shall hear, that any one *English Bishop* did, or will so far betray themselves as to allow the grounds on which *Mr. Chillingworth*, and after him, the *Doctor* proceeded, can you, *Sir*, think it just to render me the Object of the general hatred of *English Protestants*, by transferring (as you have done) on the *Church of England* all the sharp and scornful Invectives which I have made against *Dr. Stillingfleet's Church*? It is not, I assure you, the *Church of England* that I taxed for want of *Miracles*, which are not indeed at all necessary, in case she be, as she professes, a true Member of the *Catholick Church*. But it is *Dr. Stillingfleet's Church* from which *Miracles* are to be required, since it is a *new-fashioned Church*, the like whereof was never seen before the last Age. And it is only *Dr. Stillingfleet's Church*, to which I upbraided the exclu-

no. 1. Inimicury  
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exclusion of a *Religious Profession*, which was never condemned by the *Church of England*. And the like I affirm with regard to all other passages in my *Book*, which have raised such indignation in you against me: Which indignation, I hope, you will have the goodness to qualify, when you shall read this my *Defence*, to which I add also once more, that if there be any phrase in any *Book* written by me, which may probably be esteemed a reproachful reviling of the *Church or Clergy of England*, I do here revoke, and ask pardon for it.

¶ 7.  
*Concerning my Lord Falkland, and detraction from his memory imputed to me.*

84. **I** Will here in the next place, in regard of the affinity of the *Subject*, annex that *special Head* among your manifold Accusations against me, which concern the Vindication of the Honour and Esteem of my Noble dear *Lord Falkland*, aspersed, say you, most ungratefully, and falsely by me with the *Character of a Socinian*. Truly, Sir, it was not without some contentment to me, to see any one interesting himself in clearing the Reputation of that *Noble Person*, the greatest Ornament to our Nation that the last Age produced, and which cer-  
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certainly could never with justice be blasted by any English Pen or Tongue.

25. I was, I confess, extremely astonish-  
ed to find my self called to the Bar upon  
that account; and to see that the ground of  
my Indignation should be a double Narration  
in my Answer to Doctor Stillingteet, how I  
presented Daille his Book [du pray usage des  
Pere] to my Lord Falkland, which he gave  
to Mr. Chillingworth, and shortly after sent  
to me, being then in Ireland, a Letter of  
Thanks, especially in Mr. Chillingworth's  
behalf, because the said Book had saved him  
a tedious labour of reading most of the  
Greek and Latine Fathers, to whose Doctrines  
he had engaged himself to conform his be-  
lief. And further, in pursuance of my Nar-  
ration, I added, how Mr. Chillingworth  
(thanks to Daille) being now become a  
Protestant, and having an intention to de-  
fend Dr. Potter against his Adversary F. Knott,  
was induced, by occasion of a Socinian's  
Book, which he had met withal, to proceed  
in the Controversie against Catholicks, upon  
far different grounds from those which had  
been made use of by former learned Pro-  
testant Bishops and Doctors: For in stead of  
appealing to Antiquity, Councils, or Fa-  
thers, for the sense of Scripture, he resolved  
to appeal to the Scripture alone, and this  
interpreted by each ones own Reason and  
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Judgment, since in all necessary Points it is so plain, as he pretends, that none can mistake the sense of it; or be obliged to submit his Reason to any external Authority interpreting it; and Errour in places difficult, will easily find pardon.

86. This is the sense of the double Narrative on which you ground your Accusation; you are willing also to question the truth of the Narration, and to make me pass for a wicked person guilty of forgery. All I can say hereto is, to protest here in the presence of God, that I have not willingly failed in any one material circumstance of this short story: and since I am sure that it is true, it exceeds the bounds of Omnipotence to cause that which has been, not to have been. Only as to the determining the precise year, I dare not engage my credit upon an ill memory.

capitv 29-79

87. Now, Sir, by what Logick do you from this Narration infer, that I aspersed my Lord Falkland with the Character of a *Socinian*, since he is not so much as named in the second Narrative where the word *Socinian* is found? Truly I protest on my Conscience, I was so far from that, that I had not a thought of imputing *Socinianism* to Mr. Chillingworth himself: neither had I any just ground from what I there related.

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88. For Mr. Chillingworth having been disheartened by Daille from appealing to the Holy Fathers of the Church, and being too ingenuous, or rather out of fear of God, not daring to pretend to Divine Illuminations against his Conscience, and which he could not justify, gladly made use of the grounds which he found first in a Socinian's Book, who in stead of a private Divine Spirit, substituted common Reason, as the only proper Judge of the sense of Scripture. And upon these grounds precisely has he proceeded through his whole Book. But, Sir, is this sufficient to make poor Mr. Chillingworth pass for a very Socinian? Does the making private Reason Judge of the true sense of Scripture, infer, that neither Christ, nor the Holy Ghost are God? that the pains of Hell are not eternal? that separated Souls have no being, or at least no perception? God forbid: for then how many innocent persons would be guilty of Blasphemies unawares to themselves? Then not only Mr. Chillingworth, but Dr. Sallingsfech, and besides them, God knows how many more in London, and in the Universities of England, would be Socinians.

89. But as touching my Lord Falkland, I was so far from entertaining a suspicion, and much more from propagating that suspicion to others, that I believe there are in

England scarce three persons besides my self, that are so enabled to give a Demonstration of the contrary, which was a solemn protestation made by himself to the greatest Prelate of England, of his aversion from those Blasphemous Heresies which had been most unjustly, by I know not whom, laid to his charge. It could not possibly therefore be, that my having found credit with two or three persons of the Church of England, should have induced them to asperse his Lordship with so foul a stain. But upon whose credit soever they framed such a scandal, so nice a Lover of Veracity and Sincerity that most excellent Lord was, that his serious renouncing of such an imputation, ought to be esteemed by all Persons of Honour or Honesty a more than sufficient eviction of his innocence. And now, though I could not without much inward trouble read my self published a Calumniator of the Noblest Friend and Benefactor that ever I enjoyed, yet having an inward witness of mine own innocence, and an assurance also that no proofs could be made to appear, sufficient to justify such an imputation, I took no small pleasure in seeing your most generous Zeal in vindicating his Honour.

90. I beseech you therefore, Honoured Sir, let me no longer remain in your thoughts as a Detractor of that Noble Lord, who, I



perceive, was in a particular manner dear to your self also, and whose Memory ought to be precious to every one who has any esteem of Vertue, Heroical Fidelity to His Master and King, incomparable Learning, and all admirable Endowments. I assure you I was so far from the least intention to blast his Memory, that I should judge my self justly liable to be condemned as defective in the Duties of Friendship, and Respect to so Noble a Friend, if in case God had ever placed me in a condition capable of doing any considerable good to others, I had contented my self with expressing my affection to him by a few elegant Phrases, and windy Elogies, having means and opportunity to raise his Family out of that narrow condition, in which that most Noble Lord, who had been no skilful Projector of profit to himself, had left it.

91. But having been incapable of this, I yet thank God, that the poor and contemptible condition in which I am, does not hinder me from being in a capacity of shewing my Gratitude in a way, I hope, far more advantageous to that *admirable Person* himself, than by any Commendations. For though you, Sir, condemn, as uncharitable, that *Possession of Catholics*, *That no Salvation is to be had out of the Communion of the Catholick Church*; Yet since all Catholics grant

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grant that this is not necessarily to be understood of an *Actual*, *External* Communion, but that many *Christians* of virtuous devout Lives, and having had a constant preparation of mind to prefer *Truth*, whensoever effectually discovered to them, before all Temporal Advantages, they being in this disposition, though not externally joined to the Church, will be esteemed by our merciful Lord as true Members of his Mystical Body, the Church. And since it is most certain, that all the Alms, Prayers and Sacrifices offered to God by and in the *Universal Church*, are intended by her to be beneficial to all Souls departed, as far as they are capable, and according as God shall apply them. And lastly, since I am assured that my Lord Falkland leading a virtuous Life, despised all worldly things in comparison of necessary *Divine Truth*, and it being apparent by his *Discourse of Infallibility*, that he had framed a judgment touching the *Catholic Church* out of certain *Catholic Writers*, who represented it too disadvantageously to him, and not with such Qualifications as the Church herself has done: Upon these Considerations who can forbid me to desire, and even hope, that his Soul, though not by name recommended, may receive benefit and comfort, when at the *Assize*, and elsewhere, all *Catholics* join in praying thus,

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how after the most tender manner, I ought  
to relate the actions of some of our Kings;  
which I must not always conceal, and I can-  
not with a good conscience but condemn.

¶ 9.

Of Archbishop CRANMER.

Page 79, 94.  
80.

**F**Orasmuch as concerns Archbishop  
Cranmer, whose memory (you say)  
will be preserved, as of a most worthy Prelate  
and glorious Martyr, notwithstanding the foul  
imputations cast by Mr. Cressy upon him [to  
wit, Treason.] For which Crime (you also af-  
firm) that unhappy and ill advised Queen Ma-  
ry rather desired to have hanged him, than to  
have him burnt for his Religion. But the Law  
would not extend to serve her turn that way;  
If it would, no man would have blamed her for  
having prosecuted him with the utmost rigour.

95. Honoured Sir, the Crime of Treason,  
I confess is foul; but the imputation of to foul  
a crime is not foul, unless it be groundless or  
false. Now I humbly conceive, how false for-  
ever that imputation can be proved to be,  
you have no reason to suspect me to be the  
inventer of it, and therefore not answerable  
for it. And so much confidence I have in  
your justice, being a person of Honour, that  
you will absolve me now that I shall produce  
Provers of that imputation, men of unque-

Honoured

yhq  
ca Jmp. n. 1500

Li Divorce of - x o 1500

Scotts Jane Gray o p 2 / 1500 / 1500 F. 1331. 43  
D. (as quisitas) (and. 9. 2)

Co-  
C  
Coll  
Gnt & Bolladg  
v =

Martyrologist expressly says, This is certain, Fox, that the Archbishop was shortly after cast into the Tower and within a while condemned of Treason. Again, He appeared before the Lords in the Star-Chamber, where being accused of Treason, and seditious Papers, they sent him to

the Tower. The same Fox moreover produces the Letters which Cranmer among others wrote to Queen Mary, commanding her to acknowledge Jane Grey to be lawful Queen, and to desist from challenging the Crown. In the

next place Hollinshead affirms, that he was Hollinshead.  
arraigned of Treason, not only for giving coun- an. 1553  
sell, but also for being a party to the same.

let to altherit *Queen Mary*, but likewise because  
 he had sent Horse and Men to aid the Duke of  
 Northumberland [then in manifest Rebelli-  
 on] against *Queen Mary*. My third Voucher  
 is Bishop *Godwin*, who writes thus, At first *Godw.* in  
 it was thought fit to proceed against *Craumer* *vit. Mar.*  
 by Law, as guilty of Treason, because he had Reg.

Inscribed to the Decree touching the promoting  
Jane Grey to be Queen. Therefore on the twelfth  
of November, after he had been some time de-  
tained in the Tower, they accused him of Treas-  
on, together with the said Jane and some others.

And they were all condemned as guilty of that crime. To these I might adjoyn other Witnesses to the same effect, as *Stow*; *Speed*; *Martin*. &c. Only indeed I must confesse, his kind

103. D. North. Mary - 138/254/100 [ou 200 seems to refer to p. 100. 66: v. p. 139]

blindly by p. 100 f.c. (transcription p. 109; l. 22. M. - b  
 de Nov. in 1837 (the) C. r. B. c. ant. (1/2) op. refug. ov. v. 2. n. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825.





He made Profession of Catholick Religion, he  
 should in the end be in a readines to submit  
 himself, and his Church to a Sacrilegious Prote-  
ctor, whilst, against the expresse will of R. Hen.  
 who had intrusted him, with others, in the  
 care of his Sons Education, he shamefully a-  
 busing the lovely innocent Prince, did in his  
 Name, and as by his Authority utterly abo-  
 lish the Religion of the Kingdom, professed  
 by all his Ancestors, and entirely change the  
 frame of the Church, both in Doctrine, and  
 Discipline. Whether by the Laws of the  
 Kingdom the Protector had just power, during  
 the nonage of a King, to act in such a man-  
 ner the part of [an Assurder] a Destroyer, I  
 am not able to determine. You, honoured Sir, I  
 believe can easily do it: but withal, you can-  
 not deny, that your glorious Martyr Arch-  
 bishop Cranmer, forasmuch as concern'd his  
 Faith, made himself a Disciple, to be Cate-  
 chis'd in the Principles of his Religion by a  
 Child of nine years of Age, who by virtue  
 of his Fathers lately assumed Title, was be-  
 come the Head of a Body, which had no re-  
 semblance with the former, either in Belief or  
 Government. And that it was the Child him-  
 self in person whom the grave Archbishop de-  
 sired, and thought sufficiently enabled, to be  
 his Catechiser, we have his own acknowledg-  
 ment in a Letter written to Greck, the young  
 Kings Tutor, which Letter is deliver'd for  
 his



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K - Chong 60 Church 60  
or Forest 90 574.65

*An Epistle Apologetical.*

Since Thess. 3. 1. *Let us not be troubled, but let us be patient, and let us be diligent in our work, for we shall receive the reward of our labour.* 23  
Mohn 146 E

Church, as in the other. And what difference can there be assigned, why such of the Greek Church who come to them, are not Re-ordained, but those of the Church of England are compelled to be?

87. Noble Sir, for any thing that appears in your Animadversions, you may be one of the honourable Judges, and perhaps possessed of the highest Office of Judicature, and therefore I humbly take leave in answering this Question to leave out Mr. Cressy's name, since he is loth to write, and publish any thing that may pass absolutely for an evidence under his own hand, against his own life in case he be suspected to be concerned in this matter, as you say absolutely he is. Indefinitely speaking therefore, and without a dangerous reflection on any one: those of the English Clergy returning to the Catholick Church are not permitted to exercise the Sacerdotal Office, without being (as you stile it, Re-ordained) but in Catholick language, simply Ordained, and of this several reasons are given: I will only name one: but such an one against which I cannot imagine a possible Reply: and that is a consideration how the Form of Ordination, and Consecration was purposely, and studiously changed by the Church of England to shew that she renounced that Function which by the Catholick Church, yea, by the Greekish and all ancient Churches,

SCrossed in 706  
V-07-106-17  
My learnst?  
St Cressy?  
Ound Cressy?  
L. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

22-78 Donatists 20

Churches, was esteemed formally essential to  
 Protestant churches.

1666ehsa?

pus Domini. She will have Priests, but she

v. Moving pt 3.  
EXERCISE 7. C. 6

will have no *Sacrifice*, which two, I believe,

have never been divided by any Christian

Church before the last A. e. So that though the present year Farm considered simply in it

self, did not invalidate *Ordination* (for the

*Greek Church* also Ordains in a *Form* differ-

rent from the *Roman*) yet the declaring such

to have been the *Motive*, and ground of the change most certainly does. And that this

change that certainly does. And that this was the *Motiv* seems to me evidently col-

lected from the 31. Article of the Church of

*England*: The words are these, *The Offering*

of Christ once made, is that perfect Redemption,

Propitiation, and Satisfaction for all the sins of  
the whole world both original and actual: and

there is none other satisfaction for sin, but that

alone. Wherefore the Sacrifices of Masses, in

the which it was commonly said, that the Priests

did offer Christ for the quick and the dead, to  
have remission of pain or guilt more bl: (phemond)

fables, and dangerous deceits. Hence it is plain

that the Church of England renounces that

*Function which the Catholick Church esteems*

essential to Priesthood', and consequently in England Priesthood seems to be a new quite

different Order, and far from being the same

which is conferred in, and by the Roman

**Churcb.** Therefore I conceive Sir, - you had

- 20. 11. 51  
Office of officers  
2000 P. 2. 5

At. 31.

$\alpha$  is undoubtedly  
508. Clara  
1621410 pp

315 L10 R21 R  
 6 L10 N15 N15  
 6 L15 N15 N15  
 15 L15 N15 N15

1 ♀ Grassy Pz Va Lw y. 50 Sainsbury's o b h r b l z f c al & r no  
u n k t l / d u z e v o r t p s o n d i h o n g Aug. VII. 927

## An Epistle Apologetical.

95

no much cause to wonder or blame Catho-  
lick Churches for not admitting such persons  
to exercise the Functions of Priesthood, since  
neither their Ordinaries, nor they themselves,  
ever had, nor intended to have such Func-  
tions or Faculties conferred on them, but on  
the contrary esteemed them in a high mea-  
sure injurious to our Saviour's Priesthood.

Hei fault 2832  
L/2 or a prophatory 8a?

*C. m. n. s. f. a. w. s. R. s. / s. a. h. n. o. s. t.*  
*r. h. a. m. i. s. s. i. o. n. i. s. g. r. a. v. a. l. l. i. s. s. i. m. i. l. i. t. u. r. a. m. l. o. q. u. i. t. u. r. e. d. o. m. i. n. u. m.*  
*o. d. R. m. s. x. e. p. o. s. i. t. 2. 347. v. p. a. c. a.*  
¶ 11.

Of several Speculative Points of Controverted  
Doctrines. Of a State-Religion. And of  
Professions of Loyalty.

98. **T**Hese, Noble Sir, are the several  
Crimes laid to my charge, I mean  
such as personally regard my self alone:  
And these are my respective Answers. There  
may possibly be some more besides these in  
your Animadversions, which have escaped my  
Observation: though I think there are none  
so considerable, as would much oblige me  
to lengthen this Apology: a work, God wil-  
ling, which shall be the last of this nature.  
There is another great Crime far more hai-  
nous than all these, of which not my self al-  
one, but many others better than my self are  
either accused by you, or rendred shrewdly  
suspected in which is, a want, or perhaps a  
disability of giving satisfaction to the State of

o. n. e. d. y. 2. e. x.

G

our

our *Fidelity to his Majesty*. This is in several places repeated by you, and most accurately descanted on among your nine Questions near the conclusion of your Book.

Page 245.

99. This is indeed a subject of great concern, and therefore deserves a more serious application, it being also the last ground of *reprehension*; with an *Answer* whereto my purpose is to conclude this *Apology*. For, *honoured Sir*, I beseech you not to take it ill, or interpret it a neglect, that I am silent with regard to several passages in your *Animadversions*, since the whole design of this *Apology* is the endeavouring to qualify the Indignation which you have conceived against me; and I doubt, imprinted in the minds of too many besides. Whereas therefore you have inserted Reflections, and Censures on several *speculative Points of Catholick Doctrine*, I may justly be dispensed with for interressing my self in such a subject: especially considering, that I do not find that you have a purpose to make Controversie your serious employment. If any professed *Protestant Controversialist* shall borrow from you any arguments against *Catholick Tenents*, which he knew not before, as truly, *Doctor Stillingfleet* may, from your Discourse touching the nature of a *Church*, which is far less irrational, than his own, he may then begin to speak *de tribus Capellis*.

100. The sum of what you write, Sir, on this subject seems to me to be this. <sup>87</sup> 1. You lay a certain new ground of your Discourse, which is, that besides Christian Religion considered according to its essentials (which are exceedingly few and which are absolutely unchangeable) there ought to be acknowledged another Christian State-Religion containing other Doctrines not essential, but regarding belief and discipline, which may be altered, approved, or rejected by a National Church though never so far spread, or never so long continued. <sup>88</sup> 2. In consequence hereunto, you require me to explain what is the full intent of that spiritual Power which we acknowledge in the Pope over England, and whether it be more than is granted by the Sovereign Power, and Municipal <sup>89</sup> Laws of the Kingdom. 3. And from hence, you, being perswaded that it is more, do wish that all English Catholics (who you think have a Religion different from that in other Catholic States) would give an evidence, and security of and for their Fidelity to his Majesty, by disclaiming all kind of subjection to another (Spiritual) Sovereign, as their fellow Subjects do, yea, as hath been done lately, even by Catholic Subjects in France. <sup>90</sup>

101. These, noble Sir, are the Proposals (at least as many of them as concern me at present) which you have thought fit to make, to the end to oblige me, by my resolution of

G 2

them